

The Nail & the Wheel.

THE
NAIL FASTNED

by a Hand from Heaven.

THE
WHEEL TURNED

by a Voyce from the Throne of Glory.

Both Described in two severall

SERMONS

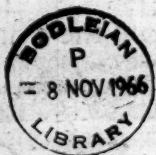
In the Green-yard at

NORWICH.

By JOHN CARTER Pastor of Great St. PETERS.

LONDON,

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and are to be sold by WILLIAM FRANKLIN
at his shop in the Market-place in Norwich. 1647.



TO
the glory of her Sex;
The Right Honorable, both by the first and
second Birth, the worthy and most religious
Lady; the Lady *FRANCES*
HOBARTE.

MADAM!

Your Honor knows I have ever been afraid of the Presbithiers: I have stood out against all importunity, and I was peremptorily resolved never to have published any thing in Print: but now I am enforced, whether I wil or no, to send abroad these two smal pieces. And since they must out, I humbly present them to your Ladyship: Not for any worth that is in them: Not for your Honor's protection of them: let them go forth at their own peril: nor yet for the subjects sake: the master of them in the general nosse directly, and properly complying with your Ladyships condition: they are rather for the instruction of Magistrates: But I dedicate them to your Honor: because they are your due. Whatever I can perform in the service of God, and more by far then ever I am able to do, Iow to the gracious Lady Frances. To say truth, your Honor called for them, and here they are: take them with favorable acceptation. Something your Ladyship wil meet withal in both Sermons applicable and useful in regard of your self. The *NAIL* (I mean the good Nail) wil give your Honor a fresh sight of that Noble Gentleman, worthy Sir *JOHN HOBARTE*, your Honors lately deceased husband. He was a gallant Nail: by the grace of God wel filed from all rust and ruggedness. He was a bright Nail, as burnished gold, shining more and more every day he lived (that I can testify to the comfort of my soul) by a godly conversation. He was a great and a strong

The Epistle

Nail: His abilities were beyond the common pitch: He had a good head for wisdom and understanding: He had a good heart; faithful and zealous he was for God, for Religion, for his Country, for our Solemn Covenant: He was a fixed Nail not only in the Capitol, but also in the Sanctuary: his care and painful endeavors were layd out not only for the Common-wealth, but for the Church also: ye call himself was a little Sanctuary to the faithful Administers of Jesus Christ. He was a stout Nail, steeld with Christian resolution and courage; not counting his life dear if he might have sacrificed it (as partly he did) for the Kingdoms peace, his Countries safety and the Churches settlement. He was a Nail on which the Welfare and prosperity of our Sion did much depend. And for our sins God hath plucked out this useful Nail. We see this great Nail turned into a little Wheel; and he is now rolled into the House appointed for all the living. I wil not tell the world of your Ladships immoderate sorrow, and how you sit disconsolate, sighing, sobbing, and mourning like a faithful Turtle bereaved of her mate: I wil rather guide my speech to your Honor, and direct your eye to the Wheel. Worthy Sir John Hobatte, he was a stately Wheel, he moved bravely in his time, and did much of Gods work with all alacrity; yet he counted that life worse then death; when his motion was any whit stopp'd by infirmity of body, so as he could not be active in the Publick service as he desired. This Voluble, and swift Wheel, is now broken at the Cistern: and your heart Madam, was almost broken too. Oh! I beseech your Honor, look up to the throne of glory; it is the voice of the Lord hath turned the Wheel: He hath spoken and hath done it. Submit, Submit with humility, patience, cheerfulness. Rejoyce rather: What a world of comforts may your Ladship have in your loss? He did worthily in his life, he dyed religiously: I saw him draw his last breath: but so much Majesty, and peace in a dying countenance I never saw. A stranger would have thought he had been only in some sweet-contenting sleep, or tasting the heavenly joys. What an Honorable name hath he left behind him? Is it not as an ointment powred forth, even as the fragrant spikenard? The Nail is pulled out of this lower wall, but it is not lost: it's only advanced, and set up higher: He is fastened in the wall of the New Jerusalem, he shines, and even shall shine bright

Dedicatory.

7

bright in glory. And we all ere long shal reul after him; and then shal your Ladyship enjoy a better Communion with your husband then ever. Be content to waite, is it not a little while?

I intended a very short Epistle, but my pen begins to be free, and eager of its way. I can hardly hold it in: it would faine be dropping out something of your honors goodness. I wel know how little your Honor affects the praise of men (your praise is in the Gospel) and your Ladiship wel knows how much I abhorre base flattery. And God he knows, my design is not to make you proud by speaking your vertues to your face, but only this; I would most gladly take occasion to publish something to the world of those eminent Graces, which the Lord hath wrought in your Honor by his holy spirit: that your Ladiships example may be propounded as a pattern to all Christian women, which they may ever look upon, and follow. Elest Lady! I could tel them, how I have ever found you walking in the truth, even in the most perilous and seducing times: with what obedience you have always heard the word, resigning up your wil to Gods Command: How your deportment was to your Noble yoke-fellow: the heart of your husband did safely trust in you: All that were but lookers on, did see the entireness of your heart, the intencion of your love, your loyalty, and faithfulness, joynd with all diligence, and care. You made in your study and work, to do him good in regard of his body, in regard of his estate; but especially, and above all in regard of his soul. I could take occasion by this my dedication to tel the world: That even whilest you are on earth, your conversation is in heaven. I can truly testify that your Ladiship is a Widow indeed, continuing in fasting, and prayer, and reading, and meditation; and that this is your work night and day in the temple, in your closet, in your family: That's remarkable; in your family you observe Davids houres. Every morning, every noon, and every night you have prayer, Scripture read and expounded (and that by an able, and a called Minister of the Gospel) besides repetitions of Sermons, singing of Psalms, and constant Catechising (a most necessary work) the Noble Olive-plant, your precious daughter answering with the first, with all readyness, and cheerfulness, to her immortal honor. I confesse hearing the answers of young Mr. Philip Hobarte, and therest, I could not but think thus with my self: This day is that
Prophecy

The Epistle

Prophecy fulfilled in mine eares. I wil powre out of my spirit upon all flesh, and your sons, and your daughters shal Prophecy, and your young men shal see Visions; and on my servants, and on my hand-maids wil I pour out of my spirit, and they shal Prophecy.

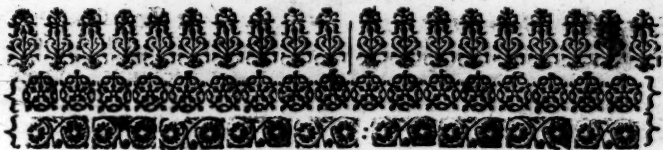
Madam! Wil not your honor be offended if I shew my folly, and boast a little to the world? You are my glory, my Crown, and my rejoycing: the comfortable Haruest, and precious Seal of my Ministry. And this is discerned by others, as wel as by my self. Your paralel is not to be found: or at the least, scarcely was ever any Christian seen, who did thrive, and grow so fast in Grace as your Honor hath done, especially of late years. Now, if either your Honor or any others that shal cast their eye on these my free expressions, and think me indiscreet in Writing thus to your Honor: I Apologize for my self in the words of Christ when he prayed vocally, and loud at Lazarus his grave; Not for your sake Madam! but because of the people which stand by, I said it. I propound a pattern to other Christians, and other families: and my sole aim is, the glory of God, and the provoking of many to a holy emulation.

The God of heaven and earth; the God of my father bless your Honor and your noble and hopeful daughter. I beg for you the upper and the nether springs. The God of all Grace perfect all Grace in you: be filled with the Spirit, with inward peace and joy of the Holy Ghost. Be the Lords darling. Believe me Gracious Lady! The tongue shal cleave to the roof of my mouth; and my right hand shal forget its skil: before I shal cease to bear your Honors name at my heart: and to present it unto the Lord as often as I appear at the throne of Grace.

July 23.
1647.

Be sure Madam! I am Your Honors most humbly Devoted servant for ever. Thankful for your Superlative favour, bounty, and care. And As under God your Honor raised me from the grave. So (if I can beleve mine own heart) I, am your Honors faithful Pastor: who if God should call him to it, would willingly lay down his life to establish your Ladyship in the truth and grace of Jesus Christ, and so further your eternal Salvation.

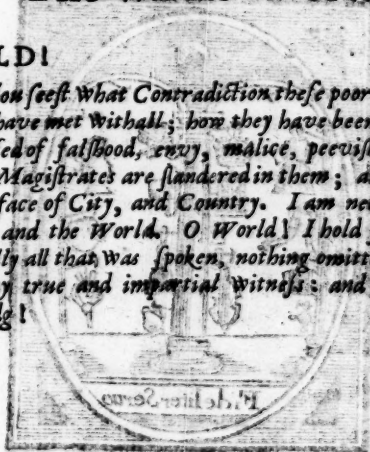
JOHN CARTER.



TO
The whole World.

O WORLD!

THow seest what Contradiction these poor weak Sermons have met withall; how they have been, and are accused of falshood, envy, malice, peevishness: that the Magistrates are slandered in them; and very lies uttered in the face of City, and Country. I am necessitated to appeal to God, and the World. O World! I hold forth unto thy view faithfully all that was spoken, nothing omitted. I call unto thee, to be my true and impartial witness: and let the God of Truth be Judge!



B



THE
Nail hit on the head:
AND
Driven into the City and Cathedral
Wall of NORWICH.

By JOHN CARTER Pastor of Great St.
PETERS in that City.

At the Greenyard June 17. 1644.
Being a preparative to the Guyle-Solemnity
the day following.

EZRA 9. 8.

*Grace hath been shewed from the Lord our God, to leave us a rem-
nant to escape, and to give us a nail in his holy place.*



THE
Mail on the head:

AND

Wall of OR WICH

By John Carter, Editor of Green St.
Papers in this City.

Being a preparation to the Gayle's Community
the day following.

BRAD'S
from the body of the to be in arms
and to be in a well in the high place





THE NAIL:

E S A. 22. 23.

And I wil fasten him a nail in a sure place; and he shal be for a glorious throne to his fathers house.



He busines of this Text is nothing else but the driving and fastning of a nail. Wherein—

1. The Master-worker: who it is that fastens the nail. *I.*
2. The nail that's fasten'd: what, or who is that? *Him.*
3. *Ubi?* Where is this nail fasten'd? *in loco fideli:* in a sure place.
4. The end, use, and benefit of this nail so fastned: *He shal be for a glorious throne to his fathers house.*

These are the parts and particulars of the Text. But I wil not tye my self strictly and punctually to these; or, at least, I wil not fall upon them presently: but according to my plain and usual way, I shal, concerning this Text, dispatch these things.

1. I wil speak something of the sense and meaning of the words.
2. I wil give you the sum and substance of the whole verse in

The Nail.

one general proposition of doctrine: to which also I shal make some general application.

3. And then in the third place I wil look over the particulars: I wil search, and examine them for such observations and instructions as may be for our profit and use, besides the main, and general doctrine. Of these in their order: And the Lord be with us Amen.

1. The Exposition

Ecclef. 12. 11

And I] and who is that? it is (as Solomon calls him) the Master of the Assemblies that fastens the nail: in the 15. verse of this Chapter he is called the Lord of Hosts.

Wil fasten, HIM] Him; this is the nail to be fastned: a living nayl: You have his name, and also his Character shortly, v. 20. Eliakim, so was his name: the servant of the Lord; that's his Character.

He was a Courtier, a great man, a holy man, a good Patriot, faithful to his King, to his Country, to Religion, and Reformation: all which appears plainly by the current of this place, and also by other passages of sacred Scripture.

Et fastum
passillum

And I wil fasten him as a Nail] a nail is a pin, or peg. For the matter, some are made of brasse, some of iron, some of wood.

A nail is fastned; when it's knocked, beaten, and driven into a wall, beam, post, or pillar.

The use of such a nail, or peg, or spirkir is to hang things out of hand; and such things especially as we would have ready for our use; as garments, vessels, pots, instruments of musick, and the like.

Such things as otherwise would ly scattered about the house, and be subject to miscarry.

Metaphorically: to fasten a man as a nail; is to confirm, and establish him in some place, or office in the Church, or Commonwealth; and to make him useful, and profitable for the Publique good.

Here the Kingdom of Judah is compared to a wall, or post: Eliakim to a nail: and the Lord fastens him in the Kingdom: that is, puts him in place, and office, and confirms him in it

2. But what place? what office was he settled in? that must be known.

A. I

The Nail

A. I answer. There was another nail pul'd out, and he was put in, in the room.

The other nail, viz. his predecessor was *Shebna*: he was deprived, and *Eliakim* substituted in his room: therefore let's enquire what place *Shebna* was in, and then all will be clear.

Some of the *Hebrew* Doctors, and learned *Hierom* with them, conceive that *Shebna* was the high-priest. *Lyra*, *Sanchez*, *Lapide*, *Pintus*, *Tirinus*, and most of the *Popish*-writers are of the same opinion: Their arguments are principally.

"First, the authority of the old-Vulgar-latine translation of the 15. verse (which with them is authentick) *Vade ad Sobnam propositum templi*. Go to *Shebna* the overseer of the temple: that is (say they) the high-priest.

"Again, from the 21. verse, where it is said; and I will cloth him with thy robe, and strengthen him with thy girdle: they conclude those garments, to be the Vestments of the high priest: according to that in the 20. of *Num. v.* 28. *And Moses stripped Aaron of his garments, and put them on Eleazar his son.*

But certainly, if we go to the fountain, this can never be made out, that *Shebna* was high-Priest, or any Priest of the second order. For,

"In the 15. verse it's only על הנוח super domum, not על בית ה' super domum dei. Over the house; there's not so much as a hint that it should be over the house of God.

"Again, v. 21. The robe and girdle were ensigns of authority, and Magistracy: *Job* mentions the girdle of Kings. *Balthazar regum dissolvit*: *Job* 12. 18. He looseth the bond, or girdle of Kings, and thus did *Pharaoh* to *Joseph*, he arrayed him in royal robes, and put a golden chain, or girdle about him. *Gen.* 41. 42.

So here: I will cloth him with thy robe; that is, that robe which thou didst wear when thou wert the great man at Court.

"Yet further, he was not capable of the office of Priest-hood. They which received the office of Priest-hood were all of the Children of *Levi*: but *Shebna* was of another stock, not so much as a Jew, but an *Alian*, a stranger. That is obliquely signified, and intimated, verse the 16. *What hast thou here? and Whom hast thou here? that thou hast hewed thee out a Sepulchre here &c.* which is, as if he should have said: what business hast thou in this

Land?

Land? what kindred? Why shouldest thou take up thy rest to live, and dye in the Lords land, and to be buried in *Jerusalem*, whereas thou art an *Assyrian*, or of some other strange Country?

"To put all out of question. There was another high priest at the very same time; *Azariah* by name: you shal read of him, 2^d *Chron.* 31. 13. He was ruler of the house of God; that is by the consent of all interpreters, the high priest: and therefore *Shebna*, what ever he were, could not be the high priest.

What was he then? Let's gather up his titles of honor together, and by that time we have done, we shal understand his place certainl. y

In the 15. verse he is called, first, *the treasurer*, and then *Shebna Who is over the house*: that is, over the Kings house. In the 37. Chapter of this Prophesy: verse the 2. and often other-where in scripture, he is stiled, *the Scribe*: not an ordinary, or Common Scribe, or notary; but such an one as we call a *Chancellor* or *Secretary*.

Gen 41. 40.
45. 8.

This is then the sum of all: *Shebna* was at that time the great favorite of the King: he had all the chief offices, the highest honors, and dignities of the Kingdom conferred upon him. He was Lord treasurer: he was ruler, Governor, Controller of the Kings house; he was the Lord Chancellor, and Secretary of state. In a word, he was the chief in Court, and Kingdom, and under the King, Lord President of the whole Country; just as *Joseph* was under *Pharaoh*: *Thou shalt (says the King) be over my house, and according to thy word shal all my people be ruled, only in the throne wil I be greater then thou.*

יהוה
אשר

Thus was *Shebna*: Him God deposed, and put *Eliakim* into his place; into the very same favour, dignity, honor, Authority, and Magistracy. The LXX renders it thus: *κῆςισα αὐτὸν ἀρχοντα* *Constituam eum principem*. I will make him a great Prince in *Ju-da*. *Eliakim* is fastned as a nail: namely in the highest place of the Kingdom.

And that,

In a sure place] נִמְכֹּן כַּמֶּנֶן in loco *fideli*. The word is derived from truth: *g. d.* in a true and faithful place: that is in a firm, stable, permanent condition; for where truth is, there is certainty, and stability. And here is an Antithesis, or opposition 'twixt *Shebna*, and *Eliakim*.

Shebna

Shebna was as a nail, but in a hollow, unsound, or rotten wall, and therefore shal fall out, he shal come down from his eminency. But as for this *Eliakim*, saith the Lord, I wil fix him in a solid wall, a sound post, or strong pillar, out of which he cannot fall, nor be pluck'd out: that is plainly, I wil so confirm, and establish him in his place, that he shal never be deposed as *Shebna* was, but he shal stand sure, and immovable. *And he shal be for a glorious throne to his fathers house*] A throne is a Kings seat full of Majesty, *et erit in solium gloria.* and glory.

He shal be for a *throne*; that is, for a glorious ornament to the King, to the Kingdom, and to his own stock, and family. He shal do worthily in *Juda*, and so carry himself in his place, authority, and Magistracy, he shal so administer, as shal be for the honor of the King, the glory, and prosperity of the whole Kingdom, and for the preferment of his fathers house: he shal advance his kindred, and make his whole family famous and renowned. For the meaning this may suffice.

Now in the 2. place I am to give you the sum and substance of all in one general proposition.

Good, and faithful Magistrates are nails fasten'd in the Walls of Gods house, in the Church and Common-wealth.

So are they called, *Ezra* 9. 8. *And now for a little space, grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place.* What nail? the Princes and the Priests that were left, a remnant of Godly Magistrates and Ministers.

The very same expression you have in the Prophet, *Zechariah* Zach. 10. 4. Chap. the 10. the 3. and 4. verses. Where God promiseth to visit his flock, the house of *Judah*, and to give them all things that may make them safe, and happy. The words run thus.

Out of him came forth the corner, out of him the nail, out of him the battel-bow, and out of him every appointer of tribute also.

The corner] i. the suprem, the King, the chief Governor: who is like a foundation and corner-stone to bear and couple the building.

The nail] i. Princes, Magistrates, Governors, faithful Counsellors,

felors, such as are in authority under the King.

The battell-bow J. i. e. Commanders, Captains, Souldiers, Ammunition, and all things fit, and necessary for a warlike, and potent people.

The appointer of tribute J. i. e. Officers to impose, exact, and collect tribute of all those forraign nations which they shal conquer.

Shortly, they shal have all things to make them a blessed, and flourishing people: and as a principall thing they shal have the nail, viz. a good Magistrate.

Reason! But why are Magistrates called nails? Not properly, but by way of similitude they are *tanquam*, as nails, very like nails and that in regard of their end, and use. A nail, peg, or pin, is fastned in the wall, to hang loose pieces of household-stuff upon: as garments, vessels, instruments of musick, and other utensils; which otherwise would lye scattered on the ground, or be to seek, or else be utterly lost. So Magistrates they are appointed of God, and established for the sustentation, and bearing up of things. All the affairs of Church, and Common-wealth, all publique busineses, the safety, and happines of the people depend, and hang upon them: and without them all would fall, and miscarry. They are made to bear. *Unto us a child is born.* (saith our Prophet) *and the burden of government shal lye upon his shoulder.*

Also of *Eliakim* it is said in the verse immediately before my text, and *the key of the house of David*: that is, the highest authority in Court and Kingdom will I lay upon his shoulder. Hence it is that Kings are called *Sancti quasi Casces. nō lāē* The props, and foundations of the people.

The burden of the Church hangs upon this nail: the care of defending and cherishing the Church, and people of God; of advancing true Religion, and the pure worship of God lyeth upon the Magistrate.

They (saith the Lord) *shal bring thy sons in their arms, and thy daughters shal be carried upon their shoulders: 23. And Kings shal be thy nursing fathers, and Queens thy nursing mothers.*

Thus shal Princes bear the Church in their arms.

The Magistrate is *Custos utriusque tabulae*: both tables of the Law: or if you please: the Law, and Gospel, both hang upon this nail.

Upon

*Princeps est
sustentaculum
subditorum et
inferiorum.
Esa. 9. 6.*

*Palra, seu
fundamenta
populi.*

Esa. 49. 22.

Upon him hangs the care of the Scriptures: He must see it published in a known tongue that the Vulgar may be able to read, and reach it. He must appoint learning, and fit Ministers to open, interpret, and apply it. He is to compel those Ministers to do their duty, to protect, and encourage them doing wel, to correct, and depose them being unfaithful, and scandalous. He is to look after Ecclesiastical Government, to settle Church discipline, by good decrees to provide for the peace, order, and decency of the Church, and worship of God. He is to call Counsaits when necessity requires; to compel people to attend the publique Ordinances: and to remove whatsoever may be an obstacle to sound doctrine, pure Religion, and the power of godliness.

Also the burden of the Common-wealth depends on the Magistrate; the peace, welfare, and prosperity of all the people hangs upon this nail.

Saul seeing the people lament bitterly, said unto them: *What ayleth this people that they weep?* That's the office of a good Magistrate; *Videre ne quid sit populo quod flet;* to wipe away tears from t he subjects eyes. And therefore it is his duty to make good laws, and then to see them put in execution. To preserve the Kingdom, and people in peace, by defending them against the violent assaults, and invasions of forraign enemies; and suppressing domestick rebellions, and insurrections. He is to preserve the persons, rights, goods, libertys, propertys of the subject to see that none dowrong to another: He is to discountenance vice, and promote vertue: he is for the punishment of evil doers, and for the praise of them that do wel. 1 Sam. ii. 5.

Thus was *Eliakim* a nail upon which did hang, as the next verse wil tel you, all the glory of his fathers house, the offspring, and the issue, all vessels of smal quantity; great flagons, and little cups, with all instruments of musique. That is, all persons of what rank, and quality soever, *Summi, medij, infimi*: high, and low, great, and smal, the whole Church and Common-wealth: The souls, bodys, estates, religion, liberty, peace, welfare of all depends on the good Magistrate. He is fixed as a nail, to note out this his end, use, and office. 1 Pet. ii. 14.

Thus you have the general proposition made out: but before I

leave it, you must give me liberty to make some general application of the point. And it may serve for 1. Instruction. 2. Reprehension. 3. Exhortation.

Use 1.
Corollarie.

Grave esse.
Exo. 18. 13. 18

Judg. 9. 9, 10,
11, &c.

And here for Instruction. Observe : the weight of Magistracy. Government is a great burden. It's a honour indeed, so sayes the Text : *He shal be for a throne of glory* : but note, the word there כבוד that signifies glory, or honour : it is derived of כבד that signifies weight. *Moses sate to judge the people, and the people stood about Moses from morning unto even* : a heavy task : so sayes Jethro unto him, *Thou weariest out thy selfe greatly, and the people that is with thee too : for the thing is too heavy for thee.*

Jotham intimates this in his Parable, says the Olive : *If I be advanced above the trees, I shal lose my fatnesse* : I shall wast my estate, consume my treasure : Magistracy is expensive.

Says the Fig-tree : *If I be preferred above the trees : I shall forsake my sweetnesse, and my good fruit* : I must bid adieu to ease, and pleasures : Magistracy is laborious.

Says the Vine : *If I be exalted above the trees, I shal leave my wine*. I must be debarred the free use of the creatures : I must be cut short in my meat, drink, and other creature-comforts.

Magistrates, as wel as Ministers, are like the lamps of the Sanctuary that burn continually, and wast themselves for the common good. Their heads are full of cares, their hearts of grief, their eyes sleepelesse, and their bodies restless.

Hear and consider this, all you that ambitiously aspire to high places of dignity, and authority : you that underhand give bribes, make friends, engage the whole Stock, and Kinred to compasse an Office, or some great place of Magistracy ! Know you what you pursue ? Alas, alas, you look at nothing but the honour ! You see the Nayl is fastned aloft, but you consider not the burden that hangs on it ; if you did, you would not purchase so much care and losse at so dear a rate. Some have thought the imperiall Robes scarce worth the taking up, because of the cares that are wrapped up in them. Trajan repented him of taking the Empire : and in that mind writing to the Senate, he used these words : *The Sea, and the Empire are two pleasant things to look upon, but perilous to taste*. Think then, I beseech you, before-hand not only of the height of the place, but poise also the weight of the burden.

Of reprehension. And here our work must be to look round about our wals; the wals of the Church, City, and Commonwealth, and to take notice of the Nails.

There are Nays of three ranks;

Highest,	} Nays.
Middl,	
Lowest,	

Let's look them all over, and take notice how they are fixed, and what hangs on them.

1. The highest Nays: they are the Magistrates, and Rulers. Ther's a goodly row of them: but let's see what service they do in their places: What hangs on then? what burden do they bear?

Ther's some of the greater sort of Nays, look what hangs on them? Truly scarce any thing, unlesse it be a scarlet gown, or the ensignes of authority, or a rich furnished table, bottles, and flagons, delicious dishes, and a deale of Kitchin-stuff. But what service do they as Magistrates? Truly nothing at all, that I can discern, either for Church or Common-wealth.

These are only a kind of embossed nays, such as are driven into garments, collars, coaches, trappings of horses, chaires, and other things, only for state, and ornament: they have great and glorious bosses, and gilded heads, but a little ridiculous stalk, hardly enough to hold their own, or to keep them from falling out of their places: they are so close driven, that nothing can hang on them.

*Vestimenta
clavata.*

There are other of the high Nays hang very full of things: But of what? Are they vessels of the Sanctuary? Oh no such matter; they bear up a deal of the Devils household-stuff.

Upon one there hangs a company of drunken ale-houses, swearers, prophane persons, Sabbath-breakers, cheaters, and sharks, these are upheld, and born up by them, when honest men are thrown down to the ground.

Upon another hangs a knot of *Anabaptists*, *Antinomians*, *Brownists*, *Independents*, and others of the same bran, disturbers of *Sions* peace; these are countenanced, and born up on high, whilst the Orthodox party are sleighted, cast off, and suffered to fall flat on the ground.

Upon another depends a cluster of persons Popishly affected, *Malignants*,

signants, Incendiaries : such as these are born up, and born out too upon all occasions.

Oh there's too - too many such rotten, rusty, misemployed nails.

2. The middle nails : they are the Ministers of the word, the Clergy, as they call them; wel what hangs upon the most of them? What but a plurality of livings? A black gown, or Canonical coat? A service-book, or book of homilys? There did hang a while agoe abundance of Copes, Surplisess, Alters, Crucifixes, Images, and such trash, til they were taken down by a strong hand. But for powerful, and frequent preaching, prayer, and the weighty works of the Ministry, as *strengthening the weak, healing the sick, binding up the broken, bringing again that which was driven away, and seeking that which was lost* : there's nothing of all these to be seen amongst them. Are these indeed for the glory of their fathers house?

3. The lowest sort of nails ; they are the ordinary people, Gentry, and Commons.

Oh ! What abundance of empty nails do we see round about ? Nothing at all hangs upon them : only they take up a place in the wall. There is a generation of Gentlemen, and others, and wel parted men too, able to undergo good service : and yet live without any calling, any office, any employment at all : as if they were born to no other end but only to spend, and scatter what their progenitors had scraped together, and left them : but they wil not put under their shoulder to bear anyburden of profitable employment in Church or Commonwealth. See, seewhat commonly hangs upon them : bundles of hair, *Sampsons* locks, bushy periwigs, dogs, dice, drabs, cards, and tables, bottels of generous wine, and flagons of strong drink, red eyes, swollen bellys, and black souls : nothing else at all. Gentlemen ! are these things for the glory of your fathers house?

There are a company of idle Vagrants, and sturdy Rogues that wander up and down the streets, and lanes, and high-ways : ragged nails, that stick out almost every where, whethersoever we go, and are ready to catch our garments, and tear us almost in pieces : and there's nothing hangs on them but the sweat of other mens brows, purses, and garments, and such things as they have tom from honest passengers.

Others

The instruments of a foolish shepard.

Zach. 11. 15.
Ezek. 34. 4.

Fringes consumed
by nails.

Others there are of all sorts, that indeed are cruelly loaden : there hangs upon them huge bundles of oaths, rapine, Blasphemies, Adulteries, Treasons, railings, filthy speeches, and all kind of sins : but they will bear no burden of service in the Church, or Commonwealth.

Wheretoe shal I liken this accursed generation ? They are like unto *Ezekiels vine-tree* ; of which he speaks thus. *Son of man ! What cometh of the Vine-tree above aliother trees ? And of the Vine-branch which is amongst the trees of the Forrest ? Shal wood be taken thereof to do any work ? Or wil men make a pin thereof to hang a vessel thereon ? No, No, the Vine-stalk, if once cut up, wil not make a peg to hang a bottel on, it wil not be profitable for any thing.*

*Ezek. 15. 1. 3.
&c.*

But what's the end ? Behold it's cast into the fire for fewel, the fire devoureth both the ends of it, and the midst of it is burnt ; *is it meet for any work ?* So shal it be with this unprofitable generation ; Therefore thus saith the Lord God : *As the Vine-tree amongst the trees of the forrest, which I have given to the fire for fewel, so wil I give them ; and I wil set my face against them, they shal go out from one fire, and another fire shal devour them.*

Ezek. 15. 6. 7.

Surely such nails as these shal not be suffered to stand long in the wall : if a man see a nail stick up in his house of no use, wil he not presently knock it out ? There were abundance of such nails as these in *Juda*, and God knocked them out, and threw them into *Babylon*. Christ himself passeth sentence upon all such. *Cast that unprofitable servant into utter darkness, there shal be weeping and gnashing of teeth.* Mat. 25. 30.

Hear, and tremble all you useles nails ! You unprofitable burdens of the earth ! Be you men, or women, that take up places in the world : and do no service in the world, in the name of the Lord, I pass upon you *Shebnas* doome : ver. 25. In that day, saith the Lord of hosts ; shal the nail that is fastned in the sure place, be removed, and be cut down, and fall ; and the burden that was upon it shal be cut off : for the Lord hath spoken it.

Of Exhortation, and that is manifold, and various, to divers sorts of persons, and to several dutys.

Use 3

The Nail.

I am to direct my word { 1. Magistrates.
of exhortation, { to 2. People.

The 1. Exhortation, to the Magistrates. You are all nails, some higher, some lower. Remember that you are not for ornament only, but chiefly, and principally for use. In the name of God let every one in his place do the office of a nail. Truly all things in the Church and Common-wealth lye disorderly at this time, or hang very dangerously, and ready to fall and miscarry. I beseech you let it be your care to uphold things; let every nail bear something, yea though you weaken your selves for the common good.

Take your charge in some particulars, and that very shortly: I speak to wise men: a word wil suffice.

1. Keep the peace. Magistrates! know your office, you are all Commissioners for the peace: and this is that which we are enjoined to pray for you in authority: *That under you we may lead a quiet and a peaceable life in all godliness and honesty.*

1 Pet. 2. 2.

The nail holds things together when they are hanged upon it, which lay scattered and sundred one from another before. Yes, upon one good pin they keep close. How are the people of this Kingdom at this time divided amongst themselves! How are they scattered! and scattered? One here, another there; one of this mind, another of another.

O ye Rulers of the people! Use your pains and skil to bring them together again into one mind, and one judgment, that they may hang upon you, as grapes upon the stalk, in one cluster. Endeavor with all your might the peace of the Church and Common-wealth.

2. Be ready at hand to do justice at all times. We knock up nails and pegs in our houses, that we may hang things upon them of common use; things that we would have always at hand: as for things of lesser use, we lock them up in chests and cabbins, and it matters not though they see the Sun but seldom. Magistrates must be ready at hand, at all times, to hear the grievances of the oppressed, to punish vice, to encourage vertue, to relieve the wronged, and oppressed, to help the fatherlesse, and the widow to their right, shortly to do justice readily and freely upon all occasions. The nail easily receives

receives

ceives at all times what ever is put upon it.

Some Magistrates, I doubt, we have, that in this are like unto nayls, they will not in, without greasing, and knocking: you shal not get them to do their duty, except they be greased with a bribe, or beaten to it by fear. Otherwise, with *Felix*, they are not at leasure to do justice. I pray remember a womans answer. She petitioned the King for justice: (it was, I take it, *Philip King of Macedon*) he told her, he was not now at leasure. Not at leasure, saith shee, to do justice? Why then art thou at leasure to be a King? If a nayl be not at leasure to bear vessels, knock it out; why doth it trouble the wall?

Act. 14. 16.

Judgement (saith the Prophet) *must run down like waters, and righteousness as a mighty stream.* The Magistrate therefore must not be as a fountain sealed up; but like a river which runs continually, and the people may resort to it at all times.

Amos 5. 24.

Abshalom, I confesse, had base ends, but yet his practise singular, and his example to be followed by all good and faithfull Magistrates; they should be ready to hear *Israel* at all times.

2 Sam. 15.

3. As you must be ready always to minister justice; so to all persons, at all times, and to all comers. The nayl bears, not only the rich vessel, and ornaments: the golden candlesticks, the pictures, and muscull instruments in the galleries, and banqueting houses: but it also sustains bortels, and knives, and g idirons, plain instruments, and vessels of wood and iron in the Kitchen, yea, the homeliest utensils in the scullery. So the good Magistrate he must equally do justice to all; to the poor, and to the rich both alike.

They shall hang upon *Elakim*, the 24. verse tels you, not only the glory of his fathers house, the off-spring, and the issue, that is, those of the blood-royal: but they shal hang upon him also all the final vessels, the little cups, and fiddles: that is, the poorest, and most contemptible persons shal depend upon the Magistrate for justice, and protection.

You shall do no unrighteousness in judgement, saith the Lord; *Thou shalt not respect the person of the poor, nor honour the person of the mighty: But in righteousness shalt thou judge thy neighbour,* that is, every one, for every one is thy neighbour.

Deut. 16. 19.

Levit. 19. 15.

Do right to the poor and fatherlesse: do justice to the poore and needy: deliver the oppressed from him that is too strong for him;

Psal. 82. 3.

The Nail.

favour not one above another. The use of a nail, peg, or pin, is to hang such things upon, *que infirmiora*: which are most weak, and cannot stand by their own strength: Tables, and Trunks, and Chairs, and Stools, such great, and strong household-stuff can stand on their own feet, they need not any nail to hang upon, the rich, and mighty can stand alone: They are the little smal vessels, and instruments of musick that must be supported with a nail. The poor are ready at every turn to be trampled upon, and to be made a prey, and therefore you must have a special care of them. Uphold them that they may not fall.

4. Let every Magistrate be a nail, not only in the Capitol, or Senat, but also in the Sanctuary. The care of the Church, and Religion lyeth on the Magistrate. Use therefore all your power to purge the Church of Idolatry, Popery, Superstition, and all false worship, and gross errors, to advance the pure and sincere worship of God, and the power of godliness. Bear up able, faithful, and Orthodox Ministers by giving them your countenance, and affording them comfortable maintenance. You have going before you in this care of Religion many godly Kings and Emperors: *David, Jehoshaphat, Hezekiah, Josiah, Constantine, Theodosius &c.* Follow their good example: be faithful nails to bear up pure Religion: always remembering what the Lord hath said. *Those that honor me I will honor, and they that despise me, shall be lightly esteemed.*

The 2. Exhortation is to the people. And we have to deal with divers sorts: and accordingly I am to press sundry kinds of duties: in the prosecution

Whereof I shal direct { Electors.
Subjects.
All.

And 1. You that are Electors: To whom at any time shal belong the choice of Magistrates, or any kind of officers in Church or Common-wealth. Be careful, and circumspect in your choice. You are to look about for nails, on which to hang the, weighty affairs of the Church, Common-wealth and City: see that you chuse such as may be serviceable in their places, well-qualified nails.

Take your charge, and directions from *Jethro*, he wil advice you what

what kind of men to chuse into publique offices: *Thou shalt provide*, saith he to *Moses*. 1. *Able men*. 2. *Such as fear God*. 3. *Men of truth*. 4. *Having Covetousness*. Suffer me a little to illustrate *Jethro's* Counsel.

1. You must chuse able and strong nails: They must have abilities of mind: You must pick out such nails as have good heads, and sharp points; such as have good understanding, wisdom, and solidity, and also some acuteness of wit and pleasantness, amiableness of conversation. *Be wise ye Kings, be learned you Judges*, saith *David*: if they ought to be so, then it's your duty to chuse none but such as appear so. *clavis capitis*
103.
Psalm 110.

There are a sort of nails (Spikins I think they call them) they want heads: and so whatsoever is hang'd upon them slips off: Take heed of chusing Spikin-Magistrates; for if you hang the great affairs of the Common-wealth upon them, they wil certainly let them fall and miscarry because they want heads to hold them.

They must also have abilities of body, and of estate: without competent bodily strength they wil never be able to endure watching, and travailling, and long sitting on the bench: and beleieve me wealch is needful. Magistrates had need be able, rich men: They must carry out things with some pomp, and state, else they wil be contemn'd; and their authority dis-regarded. *Ad populum phalaras*. Magistracy is expensive, and if you offer to hang these heavy costs and charges on weak nails, they wil quickly break, and then you must take them down, and keep them in the City purse.

Yet further, to their strength and ability, it's requisite that they be fixed, wel driven and fastned. Magistrates must be resolved, immoveable, and courageous, not fickle, and inconstant, turned about with every wind: they must be wel settled in Religion, inflexible, resolute in a good cause. I have seen some nails and pegs screwed into the wall and so long as they are not stirred you may hang what you wil on them: but if any man come with a strong hand he may easily wind and unscree them, and then they soon grow loose, and off slips all the burden they were entrusted withall: and so I have seen many in authority, carry things very fair in Church and Common-wealth: very right they are as long as they are suffer'd to stand quietly: but alas if the hand of greame do but touch them with

the violence of a threatening, or the strength of fair promises; of reward, honor, and preferment, it wil easily turn, and scruce them any way; and make them to betray Church and Common-wealth, Religion and Liberty, and whatever is precious. Be sure therefore to chuse nails steeled with Christian resolution: such as wil stand against all assaults, fixed, steady, and immoveable; like to that *Roman Fabritius*, of whom it was said, that one might as wel stay the motion of the sun in the firmament, as to put him out of his way. Have your thoughts ever upon such: make choice of strong nails: stout, and able for understanding, wisdom, wit, strength, estate, courage, and resolution, Able men.

Chron. 5. 9.

Psal. 124. 11.

2. You must provide bright and shining nails: not of base iron, or wood, but of pure gold, wel burnished: Such, and only such would *Solomon* make use of in the Sanctuary. Ever chuse such as shine and glister with piety and holiness: men fearing God.

Be Wise ye Kings (saith David) *be learned ye Judges of the earth*: there's strength and abilities required: but that's not all: *you must also serve the Lord with fear.*

There is nothing more destructive and dangerous to Church & Commonwealth, then eminent abilities un sanctified. You shal oft observe great, stout, rusty, rugged-iron nails, to rent, and tear, and fret, and change the colour of whatsoever is hanged upon them: just so wicked men of eminent parts, and great power do bear up a deal of mischief: and by their countenance and example do taint and stain, and corrupt all the inferior people. As therefore *David* chose smooth stones to encounter the *Philistin* withall: So do you chuse smooth nails to strike through the temples of *Sisera*: nails of pure gold, filed from their rust and ruggedness; shining bright with piety and holiness: provide such for the punishment of evil doers, and faithfully to bear the affairs of the Church, City and Commonwealth.

and eas
nails

3. You must provide right, straight, and sound nails. Men of truth: that is, just men; (to the Septuagint) Truth and justice are so neer allyed; that ordinarly one is put for the other: seek out for such as follow after justice, such as hate all violence and wrong, and flee from all kind of injustice: Such as *cover themselves with*

justice

justice, and put on judgment as a robe, and diadem. Job 29.
14.

Provide men of truth, Clear from all hypocrisy. There are a company of gilded nails; fairly gilded over, but within rusty, and rotten: they are too - too many who are glorious in outward profession, in outward appearance, lovers of justice, truth and godliness, but within they are full of guile and deceit, very hypocrites. Look well about you, or else you may be couzen'd by the outward appearance. Pick out right, straight, and sound nails: true *Nathaniels*, *Israelites* indeed, such as in whom is no guile.

4. You must look at nails elevated. The nails which ly scattered on the ground are not in a fit posture to bear burdens. No, No, but only such as are fastned aloft in the top of the wall or pillar. Neither are such men fit for Magistracy whose thoughts lye groveling on the base earth: who mind the world, and therefore must you chuse men *hating Covetousness*.

The covetous man for a gift will wrest judgment, respect persons, sell justice, bear up all vice, and punish innocence it self. The nail that's fit to bear burdens must be elevated, the head and body slanting upwards: a man fit to bear office, must have a mind above earth, a heart not greedy of filthy lucre: if the head of the nail bend downward, the scales of justice will never hang sure upon it, but slip off immediatly.

Now therefore my beloved brethren! You that vote in elections; be nice, curious, circumspect in the choice of nails; let them be strong, and able, let them have heads, and points, let them be bright, and shining, let them be right, and straight; and let them be such as have their heads, and hearts to heavenward. Amongst the *Romans* there was superstitious observation of the Nail. When the Common-wealth was in danger, or oppress'd with great evils and calamities, then did the *Dictator* fasten a great nail of iron, or brass in the wall of the Capitol with marvellous solemnity: And the fastning of such a nail, was esteemed a present remedy against all mischiefs, and a charm against the plague. And so conceited they were of this way, that oftentime a *Dictator* was created: *Solius figendi clavi causa*: only to knock in a nail, thereby to save the City.

What reasons the ancient *Romans* had for this their custom, or what experience of the success thereof; I cannot give an account; but I cannot miss of application. You see how many evils are upon us, how great our dangers: would you remove all these? Would you have the Church and Kingdom, and City flourish again? Then fasten good nails within your walls: chuse, and establish able, and godly Magistrates: that's a good, and ready way to free us of all our plagues.

I have done with Electors.

2 I am next to speak a word of exhortation to Subjects: such as live under Authority. And here I am to admonish them of some duties which they owe to good Magistrates.

These:

2 Peter 2. 17.

1. They must honor them. *Fear God*, saith St. Peter; and *Honor the King*. They are nails: and God hath placed them aloft in the highest place of the wall; he hath embossed them with honor and Authority, he hath put his own name upon them, *I have said you are Gods, and all of you are Children of the most high.* Psal. 82. 6.

They bear a great burden for your sakes: on *Eliakim* hangs the weight and welfare of *Israel*.

Num. 13. 7.

Give therefore to all their due: *Honor to whom honor belongs*: Look upwards to those nails with admiration and reverence.

2. They must preserve, and cherish them. Hath God fastened in the Church, and Common-wealth good, profitable, and servicable nails? Then take heed you do not put them out. I tell you there is a company of base wayes to pluck out good nails.

Exod. 17. 12.

Upon some you hang too great a burden: you lay such loads upon Magistrates, and upon Ministers too, that you quite break them. In this case, I say unto you, as *Jethro* to *Moses*, *I be thing that you do is not good: you will surely wear them away: for these things are too heavy for them, and they are not able to perform them their selves alone.*

Some nails you loosen with knocks, first on one side, and then on the other side: and at last they fall out of themselves: many good Magistrates, and Ministers are so hang'd amongst you with injuries and

and reproaches, and scandals, and slanders, with contempt, and disrespect, that their very hearts are broken; and they seek for all advantages to be gone from their stations.

Some nayls are placed, *in loco non fideli*, in a rotten, hollow and deceitful wal, and so they fall out per-force, ther's nothing to hold them: many Magistrates, and Ministers see, to their thinking, a fair wal before them; the affections of the people, many fair promises, and comfortable covenants: hereupon they offer to fasten here; but all proves rotten: love proves dissimulation, promises come to nothing; covenants are broken; and out-goes the Nayl.

There's a trick, *clavum clavo pellere*, to drive out one nayl with another. There's a knock, a side made, they have a friend to bring into place for their own ends: I, but the place is full, there's another nayl in; Is there so? That nayl that stands in the way shal soon be driven out with another new one; and so oftentimes a golden nayl is put out, and an iron one, or a woolden one is driven in the roome.

I beseech you have a care what you do. Are they able, useful nayls let them alone in their places, till God kindly puls them out with the pincers of death: use all means to preserve and cherish them; love them, give them all assistance, and encouragement, and pray, pray, pray for them. *I exhort you brethren that first of all prayers, and supplications, and intercessions be made for Kings, and all in authority, that under them we may lead a godly and peaceable life, in all godlinesse and honesty.* It is your prayers must knock them in sure, and fasten them in their places.

1 Tim. 2. 1.

I would you would understand the danger of loosing a good nayl out of the wal: If such a peg be pulled out, down falls the great affairs of Church and State; therefore preserve and cherish your good nayls.

3. They must obey them. Upon the nayl all the garments, and vessels do depend: and so must subjects depend upon the commands of their superiours, and submit to their power. *Submit yourselves to every ordinance of man (saith Saint Peter) for the Lord's sake, whether it be to the King as Supream, or unto Governours, as unto them that are sent by him.*

Pet. 2. 13.

And Saint Paul, *You must needs be subject for conscience sake, Rom. 13. 5. Only with a limitation: Obey Governours, but in things lawfull,*

lawfull,

The Nail.

lawfull, not otherwise. Obey the higher Powers, but yet still so as you do not disobey the highest of all. So long as Magistrates command with God, and for God, and not against God; go along with them, obey them for conscience sake: But if once there be a clashing; The Magistrate commands one thing, and God commands the quite contrary; then Saint *Peter*, and the rest of the Apostles, will teach you, That *you ought to obey God rather than men*: In this case, disobedience is the best obedience. So long as the nail bears thee to heavenwards, depend upon it, but no longer. It was a resolute, and a pious answer, which a Prelat of ours, sent to *Henry the first*.

Act 4. 19.
Act 5. 29.

Anselm. Epist.
lib. 3. Epist. 95.

Anselm Arch. Bishop of *Canterbury* being in Banishment because he would not obey the King in some things, nor observe some Laws and customs which *Lanfrank* his predecessor did observe. The King sent Letters to him, wherein he did express abundance of affection, and did invite him earnestly to come over into England again; promised him that if he would observe the Laws and customs which *Lanfrank* did observe, and would obey the King as his predecessor did, no man should be more welcom and dear to him: and that he also should enjoy all the honors, dignities, and revenues which *Lanfrank* his predecessor did. To whom *Anselm* (being convinced that he could not observe those Laws without sin) returned answer.

For your love and good wil, Oh King! I give you thanks. To that which you say of your father, and Arch Bishop *Lanfrank*, I answer. That I did never promise, neither in my Baptism, nor in any ordination that I would keep the Laws, and customs of your father, or of Arch Bishop *Lanfrank*; but in my Baptism, and otherwise I have vowed to keep the law of my God. Wherefore if you please so to receive me, and to re-invest me, that I may live with you according to the law of God: I am ready to come again into England, and serve God, and you. Otherwise I chuse banishment.

Such should be the resolution of all: Go with the Magistrate, while the Magistrate goeth with God. But if he command thee against God, fly, suffer, dye, any thing rather than obey him.

4. They must be thankful for them. They are no small blessings. When God brings in a good Magistrate, or Minister, he fastens a nail,

nail, upon which hangs the welfare of Church and Common-
 wealth. They bear our burdens when we sleep, and should they
 not do so, all would fall and ruin, and come to nothing. All the
 sweet blessings that we enjoy hang upon this nail; our peace, and
 all the benefits that peace brings with it. As namely, the consecra-
 tion of humane society: That *our wives are as fruitful vines*
by the sides of the house, our children like olive plants round about
our tables. That our old men and old women dwell in the streets;
and every man his staff in his hand for very age; that the streets
of our City are full of boys and girls playing in our streets: That
we sit every one under our vine and figtree, enjoy our possessions,
eate the labours of our hands, that we eate, and drink, and plant,
and build, marry, and give in marriage: That we have here still
the thrones for judgment; that Schools and Universities flourish,
trading in our Cities continue, and the business of the field is yet
performed: that our granaries are full, affording all manner of store:
that our sheep do bring forth thousands, and ten thousands in our
streets; that our oxen are strong to labour: that there is no break-
ing in, nor going out, nor no complaining in our streets: But a-
bove all that Religion is maintained, the faith defended, the Gos-
pel preached, and the voice of the turtle heard in our land: That
we enjoy these, and a thousand blessings more, all is from peace,
and our peace hangs upon this nail; if that break, all falls to the
ground.

Psal. 128.
Zech. 8.4.

Psal. 144. 13.

A good Magistracy is a sign of Gods love and presence. When a
 man hath made choice of his habitation, in the house where he de-
 lights to dwell; there he knocks up nails and pegs upon every wall,
 and post, which may be for his use and convenience, upon which
 he may hang things off hand, and also know where to have them
 again: So doth the Lord also, in the place which he chooseth for
 his habitation; of which he saith, *this is my rest for ever, here*
will I dwell, for I have a delight therein: In that place will he fa-
 sten nails, he will set up Magistrates and Ministers for the good and
 benefit of his people. This was the sign of his grace and favour to
 the poor remnant that escaped out of *Babylon*, and returned again
 to dwell in their own City: *That the Lord gave them a nail to his*
holy place; that is, Zerubbabel the Prince, and Joshua the Priest;
and others of that order.

Psa. 123. 13, 14.

Ezra. 9.8.

The Nail.

Blessed be the Lord thy God (saith the Queen of Sheba to Solomon that glorious King, under whom Israel flourished) which loved thee, to set thee on the throne of Israel; because the Lord loved Israel for ever, therefore he made thee King to do judgment and justice. These nails they are admirable benefits and blessings; therefore bless, and praise God for them.

The Subjects have had their charge.

3. Finally, in the last place I am to direct my exhortation to all: let every one in his place be a profitable nail. We have in a house variety of nails, and pins, and pegs, some of brass, some of iron, some of wood; some bigger, some lesser, some fastend in a higher, some in a lower place: upon one nail we hang one thing, upon another nail another thing, upon every one something according to their strength and fitness: So let it be in Church and Commonwealth: let every man, every woman, every person be a serviceable nail in their place; let them bear some burden or other for the benefit of the publique. Let Magistrates make laws, and see them kept and put in execution; let them bear the burden of Government. Let Ministers study, and preach, and pray, and walk as a pattern to the flock; let them bear the burden of their office. Let every man in his trade and vocation be industrious and faithful, labour with his hands the thing that is good, that he may be able to uphold his family, to relieve the poor, and to be beneficial to the publique. *Bear ye one anothers burden, saith St. Paul, and so fulfil the Law of Christ: Gal. 6:2.*

Bear every one of you, some of the Parliaments burden; some of the Synods burden, some of your neighbours burdens, bear some yoke or other for the use of Church and Commonwealth. Either bear arms, if thou hast a person to fight, or bear a purse if thou hast an estate, or bear a burden of labour if thou hast a strong body: ride, run, spare no pain, plot, and project, give counsel if thou hast a head for it. However bear a good heart to thy breast to the cause of God, and thy Country: bear a good tongue in thy head for the praise of God, and the honor of our country. And be sure by thy incessant prayers, help bear thy share ready to fall.

And thus much for the meaning of the text: also for the generall Doctrine,

The Nail.

35

Doctrine, and general Application. And now let's time (according to my ordinary method) to return to the particulars. You have had the harvest, now for the gleanings: you have been at the feast, now let's gather up the crumbs: you have had the substance of the nail, let's search for the very filings.

The particulars you may remember, were four.

1. The Master-worker, that fastens the nail.

2. The nail that's fastned. *Eliakim.*

3. The Place, where the nail is fastned, *in loco fidei.*

4. The end, use, and benefit of this nail so fastned.

Every one of these will afford us some wholesome instruction.

Now therefore Wee'l cast our eye more diligently upon them all, and the Lord make all profitable,

1. And first for the principal Architect: who is it that fastens the nail?

Here the Doctrine is concerning the efficient cause of Magistracy. It is the Lord of hosts.

Doctr.

God is the author of sovereignty, it is he that puts out, and puts in what nails he pleaseth.

By me Kings reign, saith the Lord, and Princes decree justice.

By me princes rule, and nobles, even all the judges of the earth.

Prov. 8. 15.
16.

He changeth the times, and the seasons: he removeth Kings, and setteth up Kings. Dan. 2. 21.

Nebuchadnezzar must know, that the most high ruleth in the Kingdoms of men, and giveth them to whomsoever he will. Dan. 4. 35.

St. Paul gives us the proposition fully: *There is no power but of God, the powers that be are ordained of God.* Rom. 13. 1.

Consider this all you whom the Lord hath fastned in high places of authority. Is it the Lord of hosts hath made you rulers? Then take heed what you do: for you judge not for man, but for the Lord who is with you in the judgement. 2 Chron. 19. 6.

Applic.

Your power is not arbitrary but delegate. Look therefore to your Commission, to the word and wil of God. Judge as those that must give an account unto the righteous God: who at the last day wil judge all things over again. And in Ministering justice, ever have this in your minds: We are nails to beat the burden

The Nail.

of Authority who fasten'd us here? Again, let godly Magistrates (be they never so few in number,) meet they with never so much opposition, yet let them take comfort and courage, and go on boldly to do Gods work: to discourage sin, to punish evil doers, to suppress Malignants, to encourage the good, to advance the cause of God, and to further the work of Reformation. Let them not fear the opposition, nor the malice, nor the rage, nor the power of man. It is God that hath exalted them, and fastned them in their high places with his own hand: and he will preserve them, so long as they faithfully bear the burden which he hangs upon them. They shal stand sure in their places, and never be removed: for the Lord hath fastned them, and shal for ever establish them.

Finally, let me give a word of direction to all. Would you have? Would you keep good and serviceable nails? Would you have able and faithful Magistrates and Ministers in your City, in the Kingdom? See then what course you must take: Go to the *Master of the assemblies*, it is he that fastens these nails. Pray, pray, Represent unto God the sad condition of the Church and Commonwealth, for want of good and able nails: how few there be of such, how thin they stand in the City-wall, how thin in the Church-wall. How few godly Magistrates in a Country, how many miles a man may travail, through how many Parishes, and not see one good nail fastned, not one sound and painful preacher: and be earnest with God to pluck out, and to throw down all rotten and useless nails: and to put, and fasten good, and able, right, and straight, and substantial, and serviceable ones in their room.

We have seen who fastens the Nail; proceed we to the 2 Particular, and let's look upon the nail that's fastned. What nail is it? Or rather who is it? For it's a living nail. It is a man, and a good man: *Eliakim*, that's his name: He was the servant of the Lord, that's his goodness: And he it is that the Lord fastens in a sure place.

And here the Doctrine will teach us what kind of nails they be, which God fastens: namely good nails, and none else. God establisheth only good men in high places of Authority. A base rotten

Eccle. 12, 11.

Doctrine

rotten nail may be driven into a wall, and stand a while, but not long: The Lord plucks wicked men out of their places, and prefers his faithful servants into their room. He puts down the mighty; that is, the proud, and wicked great ones of the world: he puts them down from their seats, and exalts them of low degree, the humble, and Godly ones. Luk. 1. 52.

Haman was promoted by the King, advanced as a nail into a high place, his seat was above all the Princes; but he was a rotten and scragged nail, tearing the people of God; 'twas wicked Haman. Hester 3. 1. Hester 7. 6. But the Lord soon plucked him out of his seat, threw him down, and fasten'd good Mordecai in his room.

Hophni, and Phinehas, the young Priests, they were sons of Belial, they were exceeding wicked, and knew not the Lord: and what faith the Lord concerning them? They shal be depofed from their office of Priesthood, in one day they shal dye both of them. Yea both of them, and Eli their father, and pluck'd out in one day. 1 Sam. 2. 34. 35.

And faith the Lord, I wil raise me up a faithful Priest, that shal do according to that which is in mine heart, and in my mind: and I wil build him a sure house, and he shal walk before mine appointed for ever. 1 Sam. 2. 35.

Old Eli was pluck'd out as a rusty nail, and Zadok annointed high-priest in his room. 1 Chron. 29. 12.

God wil establish only good good men in their places.

This point must not pals without some application, and it may be various.

For our instruction we may observe what shal be the end of good and evil Magistrates, and of all in eminent places: Princes and Rulers, the great men of the earth: Prophets and ministers of the Gospel. What shal their end be? Solomon wil tel you: Such as walk in the way of good men, and keep the paths of the righteous, shal dwell in the land: they shal stand as a nail in a sure place. But the wicked, be they never so great, shal be cut off from the earth, and the transgressors shal be rooted out off it. Yes, this is an undoubted truth; the wicked though they be placed never so high, and seem to stand so fast that they can never be moved: yet the Lord wil pluck them out at the last, and put better in their room. Prov. 2. 22. 23.

The Nail.

In the eye of the world; who could be faster tickled in his high place; than *Shebna*? He was the great favorite at Court; he had in his hand all the chief Offices, the highest Honours and dignities of the Kingdom (as you have seen before:) he did flow in wealth and greatness, there was none above him in the Kingdom, save only he that sat upon the Throne.

A grand Politician he was; which some of the learned in the holy tongue have gathered from one of his titles, verse 19. *Go get thee wisdom as the savanimum*; unto this *Treasurer*; so it's commonly turned; but the word seems to signifie another thing. It comes of 120 which signifies *favour, to warm, cherish, and to favour*. And then thus we must read it, *Go get thee to this favourer Shebna*: that is, to him that cunningly doth favour, and cherish all parties.

I hinted you a while ago, that some thought *Shebna* to be the High Priest; I have disputed the point once, and I will meddle with it no more: but I am sure he had the very tricks of our High-priests now a dayes. For (as I have it from good Authors) he kept in with all sides. Being favorite to *Hezekiah* King of *Juda*, he did seem to favour the King, he did flatter, and fawne, and use all his skill, to warm the Kings affection, and cherish his good opinion, and every way to endear him. Also, as an Arch-traytor, most perfidious to his good Master, he held fair correspondency with *Sennacherib* King of *Assyria*, *Hezekiah*'s enemy. He was a Pensioner to the King of *Assyria*; he was his Intelligencer, he held a secret league, and confederacy with him; and was by compact engaged unto *Sennacherib*, to betray the King his Master, and the City *Jerusalem*, and the Kingdom of *Juda*, into his hands whensoever he came with his mighty host. And thus by his craft and policy, he thought to secure himselfe against all events, come what would come; prevailed who would prevail, he would stand sure: if *Hezekiah* prevailed against *Sennacherib*, then *Shebna* was well enough, he was the Kings favorite: if *Sennacherib* prevailed against *Hezekiah*, yet *Shebna* would do well enough; for he was also the King of *Assyria*'s servant, and did secretly make way for him to invade, and conquer.

And now the proud ambitious Traytor growes to a height of confidence: he thinks he stands as a nail that cannot be stirred nor plucked

plucked out of his place. And in this presumptuous confidence he erects a stately monument for himself in *Jerusalem*: as you may reade *vers. 16*. He hews himself out a Sepulchre on high, and grave; a habitation for himself in a rock: Hee concludes his owne safety: that if *Hezekiah* prosper, he is his Favorite to his dying day; if *Sennacherib* conquer, he shal be his Deputy, or Viceroy as long as he lives. And at last, that he shal dye with honour at *Jerusalem*; and all his pomp follow him, and his name be famous to all generations; being written in marble, and brasse upon his Sepulchre. Thus, thus, silly man, he flatters himself. But now observe the end. As it was with proud *Nebuchadnezzar*, glorying in his great *Babel*, while the word was in his mouth, the Voice fell from heaven, saying: *The Kingdom is departed from thee*: So cometh the word of the Lord to *Shebna*; *What hast thou here? and whom hast thou here?* *Why dost thou think thy self fastened here as a nail that cannot be removed?* But that thou shalt live here, and dye here, and lay thy bones here? Behold the Lord will pluck thee out; and carry thee away with a mighty captivity. He will surely violently turn, and toss thee like a ball into a large country, there shalt thou dye, and there the chariots of thy glory, shall be the shame of thy Lords house. And there's an end of *Shebna*!

Dan. 4. 31.

Vers 16.

A paralel example we have of our own; which because it doth so aptly agree with the former, I will insert. It is of Sir *Thomas More*, who bare the same office under the King of *England*, that *Shebna* did under the King of *Judah*; he was Lord Chancellor of *England* under *Henry* the eight; he was a bitter enemy of the Gospel, and persecuted the godly professors of it with fire and sword, and thought thereby to get him a name; and needs must he have a monument of his cruelty and impiety. He therefore takes care, to have a sumptuous, and magnificent Sepulchre erected; and upon it written Encomiastiques, the high praises of his vertue. He made his own Epitaph, and sent it to *Basil*, unto *Erasmus*, that he might get it curiously engraven. He sent also with it a stately ambler, or pasing-horse, unto *Erasmus* for his reward; that he might be so much the more carefull about the work. So greedy was he of glory and fame. Amongst the rest of his praises, this was the most famous; and to be written in great letters; *Lutheranorum profligator Maximus*; that is, The great persecuter of the godly. Wel, but what.

what was the end? After all this presumptuous confidence: The great Lord Chancellor was accused of treason; condemned, beheaded, *in periculo et pro sepulchro fuit*. At last, the gibbet, or the fatal block was his monument.

Such shall the end be of all Tyrants, and ungodly Rulers; a while they may stand on high, but shortly the Lord will place them out of their places, and put better men in their stead.

Use 2.

Here learn the way to preferment, and how to sit sure in your places when you are advanced. Would you be exalted to honor? Would you stand fast in your places of dignity? This is your way.

Be good, and you shall soon be great. Be the Lords servants, and he will soon prefer you. Continue right, and straight, and sound, and sincere; and the Lord will fasten you so, as you shall never be removed. You have the way of preferment chalked out. *Psalm 112.*

The man that feareth the Lord, and delighteth greatly in his Commandments, v. 1. The upright man, v. 4. The good man, v. 5.

The merciful, and liberal; and righteous man, he shall abound with wealth and riches: and his horn shall be exalted with honor. v. 3, 9.

God fastens none but *Eliakim* in high, and honorable places: *Shebnas* may climb up a great height, but the Lord will soon throw them down again.

Use 3.

Doth God fasten only such as be godly in a sure place?

Then I beseech you! See upon whom you may most safely depend.

We that are subjects, are as a company of infirm vessels: we must all hang upon some nail or other, or else we are lost upon the ground. Now our wisdom will be to rely on sure, and sound nails. But you will say perhaps, how may we know the best nails?

I will tell you, there are now in the Kingdom two sorts of nails: Court-nails, and Parliament-nails. Both are exalted very high: now tell me which will you chuse to depend upon?

Me thinks I hear some reply: what nail should we depend upon but that which the Lord hath fasten'd? And is not the King that nail? Hath not God set him upon the throne? And must I not go along with him in every thing?

Give me leave to answer. We do acknowledge with all duty, and obedience: that the King is the highest Nail, that he is a precious Nail, that he is a nail chosen of God, and anointed: And the desire

desire of our hearts is that the Lord would establish his throne, and fasten him so sure that he may never be removed.

But that which makes our hearts sad ; it's this, that he is not, *in loco fideli*, in a faithful place : That wall that's made up of Papists, Irish Rebels, Delinquents, Malignants, and wicked Counsellors, must needs be a rotten wall ; and can a nail stand sure in such a place ?

The Parliament is a sound wall, made up of worthy *Eliakims*, loyal Subjects, servants of the Lord, and faithful Patriots.

Now the Lord bring the King into the midst of his Parliament again, then should he be indeed *in loco fideli*, and we might safely hang upon him.

But in the mean time, his power and Authority is with his great Counsel. It is an undoubted Parliament by the Kings own act. But it cannot be a true Parliament without a King. Why then, he is with them virtually, thou he be not personally. The Parliament is all but one great nail. The King is the head, the houses are the body ; if you take the head off the nail, what can hang safely on it ? Therefore now I can easily shew you what nail to hang on : I thus describe it to you. *King, and Parliament*;

There are two mighty Armys abroad, one against the other. Every one of us must depend upon one of those. We must take part with one against the other. In the name of God, see that you chose the right nail. That's the nail that God fastens, upon that you may safely depend.

It is the extreame folly of men, that they will all chuse to hang upon the great nail, and the lesser nail they dare not trust to. They I joyn with the most numerous Army, with the greatest power.

Who would not have hanged upon *Shebna* (that had looked with a carnal eye) and declined *Eliakim* ? Upon whom was the eye of all the Court but upon *Shebna* ?

Shebna was a Vapouring Cavalier ; *Eliakim* sure, a despised Roundhead.

Shebna had great Authority, and favour in the Court : *Eliakim*, and the rest were made Underlings, slighted, and disregarded.

Shebna a great Politician, held fair correspondence with foreign Princes ; *Eliakim* a plain faithful servant to his Master that had never put on robe nor girdle.

The Nail.

Yet you see he was the wisest man, and in the safest condition that took in with *Eliakim*.

I will give it you in a word. Look impartially: and mark not which is the biggest, but which is the rightest and straightest nail; look upon that side where you see most of God: most zeal, most devotion, most piety; and joyn with them.

That nail that God hath fastned shall stand sure: let the Pope, and the *Divel*, and all the Malignant crew knock it, and hang the weight of persecution upon it; they can never pluck it out, it stands in *his* *place*, in a sure place, and all that depend upon it shall be safe.

But on the other side, if you joyn with Idolaters Blasphemers, debauched drunkards, *Atheists*, profane *Divels*. You hang upon a rotten nail, a nail that God hath never fastned; and though it appear never so great, yet it will deceive you: God will certainly pluck it out, and then there is nothing but certain ruin to be expected: if the nail break, all that ever hangs on it falls down, and it is broken, and lost. For a close of this, I shall pass a doom upon all such rotten nails, and upon all that hang upon them. Even the sentence upon *Shema*, ver. 45. *In that day shall the Lord of hosts, shall the nail that is fastned in the sure place be removed, and be cut down, and fall: and the burden that was upon it shall be cut off, for the Lord hath spoken it.*

Therefore my beloved! I say again, if you love your own safety, hang upon the right nail.

2^d Sc. 4.

Here's a pattern for all such as be in Authority. The Lord displaceth rotten and unprofitable nails, and sets up good and useful ones in their room, for them to do so.

I have already discovered into you abundance of base nails, both in the City and Church-wall. Corrupt Magistrates, Masters of misrule; blind, dumbe, useless, scandalous, covetous, drunken, debauched Ministers; such as do no good, but a world of mischief in their places.

Revel. 2. 20.

Now give me leave to speak freely to you that are Magistrates. I cannot but say to you, as the son of God once to the Angel of Thyatira: I have a few things against thee, that thou sufferest the Woman Jezabel, which calleth her self a Prophetess, to teach, and

and so do they, for want to make them commit fornication.
The same to our Rulers: you have sufficient Malignants, and loose
Magistrates, scandalous and superstitious, and factious, and error-
teaching Ministers: verily this is a great fault amongst you.

At last awake, and be followers of God. Use your power to
pluck out, depose, and remove these rotten and uselesse nails, and
set more comely, and serviceable ones in their room. Be unto those
pests and plagues of our City, and Country like *Isaiah*: Smite
through their temples, and fatten them to the ground: mistake
me not, I call not upon you to take away their lives, but to bring
them lower, and restrain their power, and dispose of their places
better.

Julie 4. 11. 2

Let your word be of every place in Church and Common-wealth,
and concerning every preferment: *Detur digniori*. Follow the
Counsel, and decree of the wise men of King *Ahasuerus*, Ester 1.
19: Let their royal estate be taken away from them, and give it
unto others that are better, then they. There are none but good
Nails of Gods fastning.

The 3. Particular follows, viz., the *Ubi*, where this nail is fa-
stened: *in loco fixo*, in a sure place: that is, I will establish him, he
shall stand sure, he shall not be plucked out nor removed. He shall
keep his station and never be removed, and this is promised as a
blessing to *Elisham*.

And affords us this observation, that to dwell safely and sure
in a fixed habitation, and settled condition, is a very great and a
very sweet blessing.

Distr.

It was *Shobnas* curse and punishment, that he should be vio-
lently turned and tossed like a ball into a large Country: as it is,
v. 18: His condition shall be like a tennis ball, struck with the
hands of them that play from side to side, and from end to end, and
at every hand a hazard, or like a ball which is thrown in the al-
ley, or in a plain or steep place, down-hill: and then it runs, and
runs, and rests not, til another hand takes it and throws it back a-
gain: Or like the stone of *Sisyphus*, rolling up-hill, and down-
hill continually; such was the condition of *Shebna*. This the Lord
threatned as a curse against Israel, that he would smite them as a
reed shaken in the water, that he would root them out of the good
land

1 King. 14. 15.

land which he gave to their fathers, and scatter them beyond the river, because they made their groves, and provoked the Lord to anger. 1 Kings caps. 14. v. 25.

It was the curse of Cain for his fratricide, his bloody murder : A fugitive, and a vagabond shalt thou be in the earth. Gen. 4. 12.

2 Sam. 7. 10.

But on the other side, a fixed habitation, and a settled condition is ever promised as a blessing : Moreover, saith the Lord, (when he wil do good to his people) I wil appoint a place for my people Israel, and wil plant them, that they may dwell in a place of their own, and move no more.

To enjoy a fixed station, in a land of peace, procureth blessing to the body, soul, estate.

Psal. 104. 23

"The body hath rest : The painful labourer, though he goeth forth unto his work, and to his labour ; yet it is but til the evening ; then the poor swain rests his weary limbs, refresheth himself with his plain company, and sings in his thatched cottage, and lays him down, and his sleep is sweet ; and in the morning he awakes, and ariseth as a man new created, and goeth lively about his business again.

Psal. 137. 3 4

"Further, such a fixed estate is very advantageous to the soul : In exile, when people are wandring up and down in forraign Countrys, they cannot enjoy the precious ordinances, they cannot perform the duties of publique worship. The Babylonians did but abuse, and jeer the Israelites when they required of them a song, and mirth : saying : Sing us one of the songs of Sion : and the poor Captives could return no other answer but this : How shal we sing the Lords song in a strange land? They were now banished from the Sanctuary of the Lord, and so were deprived of their soul-comforts.

But when the Lord gives a people rest round about, there they may build Synagogues, enjoy Church-assemblies, and holy meetings, and publique soul-fanning ordinances, the pure worship of God, and true religion, and all the means of Grace.

Psal. 122. 6. 7.

Therefore sayes David, Pray for the peace of Jerusalem : Say, Peace be within thy walls, and prosperity within thy palaces : And why? Because of the house of the Lord our God, I will seek thy good. The peace of Jerusalem, and the settled concord thereof, is the means to advance religion, and the Publique worship.

Blessed

Blessed are they that dwell in thy house, Psal. 84.4. They that have a settled habitation in a land where Gods worship is established: And why? Because they will be still praising thee: they will ever be doing good to their own soules.

Finally, A settled condition is a marvellous advantage to wealth; and to the estates of men.

The rolling stone never gathers mosse: An unsettled person will never be rich.

Exile and banishment strips off all.

The ancient beleevvers wandered about in sheep-skins, and goat-skins, in deserts, and in mountains, in dens, and caves of the earth: And what estate had they? *They were altogether destitute; afflicted, and tormented, Hebr. 11.37,38.*

But in a settled course, wealth and riches are to be gotten: Upon a fixed nayl there hangs a load of wealth.

England hath been a quier, and settled Land for many years; and hath it not grown a Magazine of wealth? Doth it not abound with flourishing Cities, and fruitfull fields? Silver and gold have been as the stones of the streets: It hath been a Land of corn, and all manner of fruits; of shep, and oxen, and all manner of cattell, a Land like *Canaan*, flowing with milk and honey: In a word, the glory of all Lands. And what hath made *England* so rich? What but this. The Lord hath given *England* rest, and the inhabitants have been as fixed nails in a sure place.

To apply this shortly. Is a fixed and settled condition such a sweet blessing? And is it so grievous to be driven from our habitations? Then. *Applic.*

Let us sympathize with our brethren, the poor servants of God, that in *Germany*, *Ireland*, and in the *North* and *West* of *England*, are plucked out of their pleasant places, and now are tossed as a ball from place to place; and with *Noahs Dove* cannot find rest for the sole of their foot: Alas! Alas! for our poore brethren! the deare servants of God! What miseries do they endure? They wander up and down in the desert out of the way, and they find no dwelling place; hungry and thirsty, and their soul faints within them.

Gcn. 8.9.

Psal. 107.7,8.

Iob 30.38.

Or as *Iob*, *They flee into the wilderness a desolate, and waste: they cut up mallows by the bushes, and juniper roots for their meat; the springs and fountains (if at least they can meet with any) are so quench their thirst.*

Oh let our bowels be troubled for them: Let's relieve them to our power, and let us pray for them earnestly, and incessantly, that the Lord would bring home his banished again, and restore them to their country, and to their habitation, and settle them as a nail in a sure place.

And for our selves, learn we to esteem, and prize our own happiness, in these associated Countiees.

Mica 4.

We sit every man under his Vine, and under his Fig-tree, and none makes us afraid. We enjoy peace, and plenty, and libertie, and proprietie, and friends, and all in our own Land where we were born: And above all we have the adoption, and the glory, and the Covenants, and the Gospell, and the Service of God, and the promises, and the Communion of the faithfull.

Rom 9.4.

Oh let us praise the Lord for his goodnesse: Let us walk answerable to so great mercies: let us make use of our standing, and improve all our advantages to the glory of our bountifull God; and let us pray unto the Lord incessantly, to fasten us still as a nail in a sure place.

The fourth and last particular now presents it self to your view, viz. The end, and use of this nail: *Erit in solium gloria.* He shall be for a glorious throne to his Fathers house.

And concerning this, many things might be spoken: but because I have held you too long already, I shall only commend unto you, in a word this Observation: To what end we are fastened in our places,

Let Magistrates, Ministers, and every one here present, duly consider wherefore they serve; namely, to bear burdens, for the honour of God, and for the glory of their Countiee and Citie, and fathers house.

Joseph made his fathers house glorious, he enriched it with the wealth, with the treasures of Egypt, and made it famous, and renowned through all the world, as it is to this day.

Our blessed Saviour *Jesus Christ*: (who is the *Nail* spoken of *Zach. 10.4.*) He is the glory of his fathers house, even of the people *Israel*.

I speak first to the chief Magistrate, and then to every one in his place. Know that you ought not to be for your base private ends, for

for your own honour, and wealth; but you must be men of publique spirits: you must be for the good, and for the glory of your Citie, and your Countrey: of the Church and Common-wealth.

You must endeavour the publique good before your own. You must be content to bear any load of pains, or charge, to procure the wealth and prosperity of the Kingdom, that the reformation may be perfected, true Religion established, Popery, superstition, and the proud tyrannicall *Hierarchy* may be utterly extirpated; the rights and privileges of *Parliament*, and the liberties of the Kingdom preserved: That the Kings person, and authority in the preservation of true Religion may be defended: that the peace of the Kingdoms may be continued; that delinquents may be brought to condigne punishment, that *England* may be made a sure place, a happie Nation, a famous Kingdom! Know that you are set for a throne of glory: Be all of you for the honour of your Citie, for the glory of *Norwich*. Make it famous, and happie this year. Mind not your own things, but the publique benefit. The devile of *Alphonso King of Arragon*, was this: A Pellican pecking her brest and drawing out blood where with to feed her young: the word *Pro lege, & pro prege*, So should every good Magistrate, not count his blood dear, for the welfare of the people.

The Motto of *Ælius Adriani* the Emperour was, *Non mihi sed populo*. A man set in authority, should not be for himself, for his own profit, or ease, but all for advancing the common good.

Abate of your excess; make lesse and fewer feasts, and do more good for the publique: Lay lesse upon your backs, and do more for the publique. I know what people are ready to say for themselves; That if Mayors, and Sherifes shall not make as great feasts at Sessions, and other times, as others before them, they should be disgraced; and talked on all the Town over; they should be counted covetous, and miserable, and people would say they knew not what doth belong to their office, and it would be a dishonour to the Citie.

Alas, alas, my beloved! Is it for the honour of your Citie to have *Sodoms* Character? That pride, fulnesse of bread, and abundance of idlenesse is in her?

Gentlemen! if any shall jeer you for not feasting as your predecessors, as if you knew not what belongs to your places: Answer them

them as once *Themistocles* did : who being at a sumptuous feast, and not singing with the rest of the jovial company, and meeting with some checks for his silence, he said unto them, I confess I have not learned to sing to the pipe at feasts, but I have learned *rempublicam ex parva magnam facere*: to raise a Commonwealth from a poor estate, to a flourishing condition : So do you answer all the world: You have not learned to squander away vast sums of money in rich clothing, sumptuous, and excessive feasts : but you have learned to lay out your money better, and to part with your estate freely, even to the utmost farthing for the publick safety and good.

I beseech you be for a throne of glory ; be all for the honor of your City and Country.

Usually you shal hear men boast much of their Country, City, Progenitors : and they brag that they were born in such a famous place, or that they are descended of such illustrious ancestors : as if that were such egregious, and singular nobility, which consists in the vertues, and noble acts of their forefathers. Such cracks as these the Poet rightly reprehendeth, and jerks : *Stemmata quid faciunt &c.* What is it to thee, if thy progenitors were Noble, Heroicall, Vertuous ? If thou in the mean time be undeserving, unworthy, and base ? Let me therefore tel you : He hath the best nobility, and deserves the greatest praise, that first makes his fathers house glorious : that first begins a noble family : Be it your care to make your City, your Country, your familiys ; and your fathers houses noble and glorious.

I have observed it to be an ancient custom in this City upon the day of your solemnity, to present the new elect with some speeches : and withall with *escouchions* or shields, and in them some *devices*, which hang all the year in his parlour, to hint, and remember him of his duty. I have prepared you one out of my Text against to morrow : and with my speech, I present it to you out of the pulpit. It's a very plain one, as you see, and not much char-
ged.

Yea.





You see here the pillar in the middle hath many nails fastned in it: and every nail beareth somewhat; upon some hang garments, upon others the ensigns of your Authority: upon others vessels of gold, and silver, and iron, and brasse, and earth, and wood, and all instruments of musick.

This is your monitor: You must bear up all honest persons, and all just causes: You must bear even til you break again, and lay out all your power and strength for the glory of God, the honor, and safety of the City and Kingdom, the good of the Church, the advancement of Religion, and the pure worship of God. And thus going on the Lord will establish you, as a nail in a sure place.

And hereafter you shal be set higher. Ere long every nail shal be plucked out, and laid before the great Master of the assemblies, at the great and dreadful day of judgment: Then wil the Judge of all the world take a strict view of all the nails that ever he fastned in any place. And the great question at that severe day of examination shal be: what service have you done? What burdens have you born in the Church and Common-wealth?

Then shal the empty, rusty, and unprofitable nails be put into the bag, and thrown down into the pit of hell.

But such as have been usefull, and have born the burden, and heat

The Nail.

heat of the day, and done good and acceptable service in their places : they shall be advanced and set up higher : they shall be fastned in the wall of the new Jerusalem, the holy City, be overlaid with pure gold, and set with precious pearls, and shine in glory for evermore.

Now the Lord God, the great Master of the assemblies make every one of us more profitable, and serviceable in our places and stations. Amen.

Δόξα Θεῷ

Psal.

PSAL. 84. 4.

*Blessed are they that dwel in thy house,
they wil be stil praising thee. Selah.*

REVEL. 2. 10.

*Be thou faithful unto the death, and I
wil give thee a Crown of life.*



Page 84. 4.
 Blessed are they that dwell in thy house
 that shall praise thee.

and I



The Wheel turned

by a voice from the throne of

G L O R Y.

Described in a

SERMON

At the Green-yard in NORWICH, upon the
Guild-day. *June 22. 1647.*

By JOHN CARTER, Pastor of St. Peters of
MANCROFT.

LONDON,

Printed by *J. Macock* for *M. Spark,*
and are to be sold at the sign of the blue Bible
in Green-Arbour. 1647

The Wheel turned

by a voice from the one of

GLORY.

Defending

SERMON

At the Green-land in New York, upon the
Gild day, June 11, 1847.

By John C. Carter, Pastor of St. Peter's
Church, New York.

LONDON,

Printed by J. Maccock for M. Stark,
and to be sold at the sign of the blue Bible
in Green-Arbour, 1847.



TO THE
Right Worshipfull

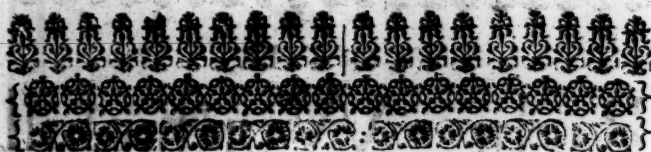
Mr. John Utting, Major of the
City of Norwich.

JOHN CARTER

Humbly Dedicates this poore and
unworthy piece; and as he preached
the Sermon at his request; so now he
presents it to him for his use, with
apprecation of all Grace, honour,
happinesse, and good successe in his
Government.

1 SAM. 2. 30.

*Them that honour mee I will honour:
and they that despise me shall be lightly
esteemed.*



To those Magistrates
in the City of *Norwich*, who were
so highly offended, and exasperated
at this Sermon.

Galath. 4. 16.

Am I therefore become your enemy,
because I tell you the truth.

2 MAY 50.

and they that despise me shall be lightly esteemed.



THE WHEEL:

EZEK. 10. 13.

*As for the wheels it was cryed unto them
in my hearing, O Wheel!*



His is a voice, your ears can tel you so much; yea
and that a *mighy voice*, a great cry.

Concerning it here are three things remarkable,
the parts of the text.

1. They word which was cryed —

O Wheel!

2. To whom the word was cryed; to the
wheels: *as for the Wheels it was cryed to them.*

3. The witness, in whose preface the word was cryed, *in my
hearing.*

These are the parts and particulars of the text. I wil not fall up-
on them presently; I shal lay them aside a while, and according to
my plain and usual way, I wil dispatch 3. things.

1. I wil speak something of the sence, and meaning of the text.

2. I wil give you the sum and substance of all in one general pro-
position of Doctrine: to which I shal make some general applica-
tion.

3. And then in the third place, I wil return to the parts of the text,
and handle them: I wil search the particulars more narrowly for

The Wheel.

such observations, and instructions as may be of further use : and then I will conclude all with special application, to the time, place, persons, and present occasion.

I am to speak, you see, of *Wheels*, and of a *Wheel*: my discourse is like to run all the way upon *wheels* : Now the good spirit of God be upon us all, that we may drive prosperously, and all our motions may turn to the glory of God, the edification, and comfort of all our poor souls. Amen.

1. And first I am to expound and open the text.

As for the Wheels] When *Ezekiel* was among the Captives, in the Land of the *Caldeans*, by the River *Chebar*, walking up and down by the waters of *Babylon* ; he saw broad-waking, a glorious vision, wherein the Lord shewed to him the things which were shortly after to come to pass.

Gen. 41. 32.

And as *Pharaoh's* dreams when he was asleep, so *Ezekiel's* Visions when he was awake, were doubled, because the thing was established, and God hastened to perform it.

He first sees the Vision by the River *Chebar*. Chap. 1.

He sees it again, with some considerable alterations, additions, and amplifications in this 10. Chapter.

To represent and set before your eyes the whole Vision, and exactly to describe every part, every apparition, every wonderful and dreadful sight which our Prophet beheld, would take up more time, and require more skil then falls to my share. I shall therefore only point to a few of the most general, and most remarkable things, which may serve to give some light to the text, and to let in the Doctrine.

To our purpose,

v. 1.

He saw] in the firmament which was clear as the terrible chrystal : viz. above the starry heavens, he saw a glorious throne as it were a Saphire-stone, and upon the throne was the likeness as the appearance of a man : the son of God sat above it. Chap. 1. v. 26.

Under his feet there were four living creatures, so they were called in his first vision. Chap. 1. 5. her: in this 10. is an interpretation, they are called *Cherubins* : they had faces, wings, hands, and feet.

Below by the feet of these *Cherubins* were wheels: four wheels

The Wheel.

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in all, according to the number of the living creatures. These wheels were dreadful to behold by reason of their wonderful greatness, the height of their rings, the swiftness of their motion, the brightness of their colour, and the multitude of their eyes. This was the vision, but what was the signification? That's the material question.

In general, this was to set forth the appearance of the likeness of the glory of the Lord.

C. 1. 28

But more particularly: The man sitting at one upon the throne, is the Lord Jesus Christ.

יהוה

The living creatures, or Cherubims they are Angels, good Angels, which are immediately under the Command of Christ.

But the wheels at the feet of the Cherubims, what are they?

A wheel is *instrumentum volubile*, a round turning instrument: there are divers sorts of wheels, chariot-wheels, clock-wheels, bell-wheels, mill-wheels, and many others which perhaps we shall meet withal by and by. The wheels that appeared to Ezekiel we thought to be chariot-wheels. The general conceipt is, that he saw a compleat chariot: and that the living creatures were the drawers, and movers, and the man on the throne the guider of it: and the word *Synechdochical*, *rota pro c. rru*, the wheel for the whole Chariot.

The wheel is an instrument of very great and frequent use. Many works are done by the turning of the wheel. The Chariot, Coach, and Cart are carried on their way by wheels. The husbandman plows, and thresheth, and grindeth, beats out his corn with wheels. The huswife spins her chrid upon the wheel: and the work of justice (as we shal hear more afterward) is done by the wheel: A wise King scattereth the wicked, and bringeth the wheel over them. Prov. 20. 26.

Jer. 18. 3.

Esa. 28. 27. 28.

And by this time it is not hard to find out what is meant by the wheels; namely, all instruments, and second causes by which God useth to work in the dispensation of his providence.

The glorious Angels first, even they themselves are Gods great wheels. Then the round celestial orbs, and lights which are continually wheeling about, next the lower world, the elements, and all creatures in the aire, earth, and wide sea.

But especially, we are to understand by the wheels reasonable creatures: as Kingdoms, Common-wealths, Citys, Churches;

Lat. in locis

The Wheel.

which are societies of men; Kings, Princes, Magistrates, chief Captains, Armies, Ministers, preachers of the Gospel, and all people in their several places: who ever hath any employment under God is a wheel in the chariot of his providence: These are the wheels. Now it was cryed unto them] From the throne above. The Lord Jehovah, that sate aloft upon the glorious throne: he

Cryed] that is, aloud, earnestly, with a mighty voice he called to them.

O Wheel] not simply *גלגל* Wheel, but *הגלגל* Oh Wheel! This is demonstrative, and points to some special wheel. Though the voice be generally cryed to all the wheels, to every creature in heaven and earth: as if the son of God should say: O World!

Yet here we must conceive that it is directed in an especial manner to Jerusalem, and her wheels; to the princes, priests, and Commons which were left there, and were not carried into Babylon, with the rest of the Captives. For this vision was shew'd to the Prophet for Jerusalem's sake: to signify to him what was shortly to come to pass in the City: and it is as if the man upon the throne had said: O Jerusalem.

O] This O! is an adverb, or interjection of calling: God calls to all the wheels, and cries, O Wheel!

This is a word of Authority and Command, by which the Lord either drives the wheels on, excites them to do something: *imperat ut fuis ipsis ut volverentur, & converterentur*, he spake to them to soul and turn about: he gave them some commands, which here are not expressed. Or else it's a word of countermand, and he checks them for some irregular motions: and it is as if the son of God should say, O Wheel! stop, turn your course the right way: obey. In a word, this is the word of Gods power, whereby the world, and all the creatures in it, all second causes, and all persons are over-awed, and their motions determined.

You have the sense of the text: next I'll give you the general doctrine. It is concerning the general, and particular providence of God: The voice of him that sits on the throne, commands, and over-aws all the wheels. So universal, and so particular is the providence of God, that it governs and rules all things in heaven and earth. The powerful providence of God doth dispose all second causes as he pleaseth, and orders all creatures in the world, and all motions in

the

Theod.

the world according to the counsell of his own will : if the Lord do but cry, *O wheel!* all the wheels are at his beck; and turn as he bids them. There's not the least motion of a Chariot wheel, but the Lord appoints it. This appears by *Pharaohs* Chariot wheels, *The Lord took off their Chariot Wheels, that they drave them heavily* : He had said before, *O wheel!* carry *Pharaoh* into the midst of the Sea : now he gives them a check, and cry's to them; *O wheel!* fly off from your axletrees; and as the word comes from God, so do the wheels move and turn. Exod. 14. 25.

Behold the power of God's word, and how his voyce commands all things *Psal. 29. vers. 3.* The voice of the Lord commands it to thunder, or not to thunder : the voice of the Lord commandeth the waters to ebbe, or flow, to be rugged, or calme; *Vers. 5.* The voice of the Lord commands the Cedars, he bids them grow, and they come up; again, he speaks but to them, and they are broken down; also when he pleaseth he makes them skip like a Calfe, or like a young Unicorn. *Vers. 7.* The voice of the Lord commands the fire; he sayes to the watry cloud, divide; and it breaks in sunder, and the lightning darts forth, and scattereth it self through-out our Hemisphere in the twinkling of an eye. *Vers. 6. and 8.* The voice of the Lord commands *Lebanon* and *Cadesch*; at his word the mountains dounce, and the wilderness tremble. *Vers. 9.* The voice of the Lord commands the wild beasts of the Forrests; he speaks to the Hinds, and they Calve: again he sayes the word, and they are barren. In the Forrest a leaf falls not from a tree, the woods are not made bare without his word. *Vers. 10.* *The Lord sits upon the flood, yea, the Lord sitteth King for ever;* his voice commands the sea; he saith to it, hitherto shalt thou come, and no further, and here shalt thou stop thy proud waves : Yea, the voice of the Lord commands the sons of men; and they move according to his word. For, *in him we live, and move,* *Act. 17. 28.* He orders all our steps, and goings. Job 38. 11.
Psal. 37. 13.
Prov. 20. 24.

But what may be the reason, or ground of this? That the voice of the Lord should thus command, and over-aw all the wheel's? Reason.
Yes good reason : What hand should turn the wheel, but the same that made it? By the voice of the Lord all creatures were made : By the word of the Lord were the heavens made, and all the host of them, *Psal. 33. 6.* He did but say, *Let there be light, and there was* Gen. 1.

Mat light : He did but say, Let there be a firmament, let there be sea, and dry land; let there be grasse, and trees in the earth, and lights in the heaven, and fishes in the sea; and immediately it was done, it was so.

Yet further, his voice did not only command these wheels to be made; the same word also preserves them, maintains them in being. *He upholds all things by the word of his power*, Hebr. i. 3.

God made all creatures, therefore of right he may dispose of them, and order all their motions as he pleaseth.

Califer Atlas.

He is the great *Atlas*, bears up heaven and earth, and all things upon the strong shoulders of his providence: and therefore he hath power to move all things as he listeth. He that bears a burden upon his back may carry it whither he will. The cunning Artificer who makes a clock, or curious pocket-watch; he also disposeth, and ordereth every wheel, in what place it shall be, what motion it shall have, how long it shall go: So the Almighty, and infinitely wise God, he made the wheels, and turns the wheels: he made the greatest, and the least creatures, and he causeth, and over-ruleth the greatest, and the least motions.

To give you the whole doctrine in one Enbleme.

Cap. 1. & 10.

Ezekiel was an *Enigmaticall* Prophet; and me thinks he gives us (that which was first shewed to him in a vision), the most elegant, and significant *Hieroglyphick* of Divine providence that can be found out in the whole world: it is a Chariot.

A Chariot commonly is drawn by four horses: by them at their feet are four wheels; above, a seat wherein the man sits who guides the engin; he with his reins and whip, and voice commands the beasts, the wheels, the whole Chariot, and all things in it, and they are moved, and turned as he pleaseth. Such is the *Chariot of Providence*, God sits in the seat, even above in heaven upon his glorious Throne, and by his word and power commands, guides, and moves all inferiour things.

Next under God are the living creatures, the Angels they are ministering spirits immediately moved by him that sits upon the Throne.

The Angels they move the wheels: God governs inferiour things by the ministry of Angels: There are four living creatures, and four faces, and four wheels, to represent the four corners of the earth.

The

The Wheel.

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The summe of all, is this in one word: The providence of God doth rule, and command, in all the four quarters of the world: God hath wheels every where, and he turns them all by his word of command; *O Wheel!* You have the generall doctrine.

To make some use of it. And here I might be large, and apply it variously.

I might, first, for our instruction, gather this Corollary; That there is no *Contingency* in the world; nothing falls out by chance: Not a wheel stirs but it's moved by Gods hand: Not a Sparrow falls to the ground, nor a haire from our heads without your Father: Not an *ax-head* flies off from the helve, but it's thrown, and directed by God's hand. Mat. 10. 29, 30

Indeed, in regard of us, and in relation to second causes, things may seem chanceable, and contingent; because something falls out that was not like to happen at all, or else the thing was like to fall out quite otherwise then it doth, we being ignorant of the causes of such casualties.

But in regard of God nothing is contingent: he is the first, and supremam cause, the universall provisor, and moderator; sitting on his Throne as a Judge, and a King; taking notice, and taking care of the least things, of the smallest wheels in the Charter: in respect of him, all things are necessary: He worketh all things according to the counsell of his will. Pleaus negotii
Deus.
Ephel. 1. 11.

Yet again, I might apply it by way of reprehension, and give a check to the heathenish language of many Christians, that speak *Luck* and *Chance* as familiarly as Heathens use to do; and attribute all things to *Fortune*. This was my fortune, this was my luck. What are these but Atheists, and such as deny Providence? *The iniquity of the house of Israel is exceeding great, and the City full of perverseness; saith the Lord, because they say the Lord hath forsaken the earth, and the Lord seeth not:* The eye of his providence is not abroad, the wheels move by chance. Oh that such would be humbled for their sin *Augustin* writ *Retractions*, and the very first thing he corrects in himself, and bewails, is, that ever he did use the word *Chance*, or the name of *Fortune*.

But I let pass these: And I will apply the doctrine only as *St. Paul* teacheth me, *Rom. 15. 4. Whatsoever things were written were written for our learning, that we through patience, and com-*
fore

The Wheel.

fort of the Scriptures might have hope: So whatsoever hath been spoken, it hath therefore been spoken,

That you might have { Patience.
Comfort.
And so hope.

Use. I

The first use is of *Exhortation*; and here I am to perswade you to patience. Is every wheel turned by the voice of the son of God? No motion but by his appointment? Learn then willing submission, and cheerful contentation in all conditions. What? do not the wheels move to thy liking? Art thou displeased at the motion of the King? Or at the motion of the Parliament? or at the motion of the Army? (those are the *three great wheels* of the Kingdom) Bestil they move as God bids them! it was said unto them in my hearing, *O Wheel!* The Kings heart, the Parliaments heart, the Armies heart are all in the hand of the Lord, as the rivers of water, and he turns them whithersoever he wil. *Prov. 21. 1.* Whatever hath been, or whatever shal be hereafter, peace or war, order or confusion, safety or ruin: what shal we say? *It is the Lord hath spoken, and he himself hath done it. Esa. 38. 15.*

To descend to lesser wheels: do not things go with thee according to thy desire? I wil make thee the living creature, and thou hast thy wheels about thee: how do they move? Thy yoke-fellow, thy children, thy dearest friends, thou wouldest have these sweetly to move with thee in a perpetual communion, but God turns them another way, they roil out of thy house and society into the grave; and for this thou dost mourn, and art discontented. As for the world, thou wouldest have it run in upon thee upon wheels: but God turns it another way, and it runs away from thee upon wheels: yea faster, it flies away: Riches certainly make themselves wings, they flee away as an *Eagle* towards heaven. *Pro. 23. 5.* thou growest into decay, and poor, and hereupon thou art troubled and discontented.

The tongues of people, thou wouldest have them move rightly, and speak the truth, yea speak wel of thee: but the Malignant tongues of the world run upon wheels of fire, and clamour against thee, prate to thy disgrace, invent slanders, report vile things of thee, and hereupon thou art vexed and discontented. And what's the reason of all this impatience? Thou lookest only at second causes,

The Wheel.

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ses, and dost not consider that the voice of the Lord over-rules, and sets all the wheels on work. It was said in my hearing. *O Wheel!* There is not the least motion of the least wheel, without his special providence. *Shemei curseth because God bids him curse.* Be therefore patient in all changes, in all conditions, under all afflictions: murmur not, repine not, object not against the dispensations of Gods wise providence: but ever resolve with *David, to be dumb, not to open thy mouth, because the Lord it is that doth it.* Psal. 39. 9. *and will say when I am angry, I will not.*

Sam, 16, 10,

Again secondly, this may be applied for the comfort of *Jerusalem*, for the consolation of the Church and people of God, and that many ways.

Use. 2.

1. In the times of confusion, as it is with us this day: The *Chariot-wheels* of our Kingdom move strangely and dreadfully; how are they hurried up and down, backward and forward, hither and thither! and we are all in a maze, we know not what to think of things, nor what to do, nor whether to turn us, all is like to be overthrown and broken, and turned topsy-turvy. Truly we can see nothing by the wheeling of things, but ruin of all: of Religion, and Laws, and utter desolation of the whole Land. But here's our comfort: it's not a young rash *Phaeton* that sits in the coach-box, who wants both skil, and power to guide his fathers fiery steeds: No, No, it's the Ancient of days that sits in the seat of glory, he commands the living creatures to draw the wheels which way he pleaseth, and that by his only word: and after all the wheelings, and crooked turnings of his providence, he knows the way to bring about a happy peace, and settlement in this Church and Kingdom: which the Lord of his mercy grant. *O thou son of God that sittest between the Cherubims, drive on, drive on by thy wisdom and power, to thine own glory and the comfort of thy poor dejected people.*

2. Again, doth the voice of the Lord command all wheels? This then may comfort the Church and people of God against all potent enemies. Indeed the enemys of *Jerusalem* are commonly many and mighty, such as were the *Babylonians* and *A Assyrians*; these were the great, high, and terrible wheels which God was now bringing over *Jerusalem* to break it in pieces: they were now com-

ming

ming upon the City, the rattling of the wheels was heard, and they could not but come; for it was cryed unto them from the Lord, *O Wheel*! come and execute the fury of my wrath upon *Jerusalem*. Now the same powerful voice can give the wheels a check, and call them back again: this is the Churches comfort.

Saul pursued after *David* in the wilderness of *Maon*: he and his numerous Army turned upon him as a dreadful wheel, and wheeled about the mountain to have crushed him in pieces: but when he was in his swiftest motion, it was cryed unto him from the Lord: *O Wheel*! *O Saul*! come back. There came a messenger unto *Saul*, saying; haste thee, and come, for the *Philistines* have invaded the Land: So *Saul* returned from pursuing after *David*; but the wheel was drawn off. Let the wheels run on never so furiously; if God do but cry to them, they must come back: if he cry to the wind peace, it ceaseth; and if he say to the raging sea, be stil! there's presently a great calm: *Marc.* 4. 39. It is not hard for him to curb, and call in his creatures. *Saul* was a bloody persecutor, a restless wheel, running over the faithful servants of God: *Act.* 9. but v. 4. he had a check, it was cryed unto him from the son of God: *Saul, Saul*! why persecutest thou me? You have seen Princes, Prelates, Potentates moving fiercely against the Church, but the Lord in our hearing and sight hath given them a check, and cryed unto them, *O Wheel*! go no further, and they have stood stil, or gone back. The wheels come not towards us by blind chance; but upon Gods call, they move not a hairs breadth further then God bids them, and when he pleaseth he calls them back by the word of his mouth: this is the Churches comfort.

3. And yet here's a further comfort to *Jerusalem*: Doth the voice of the Lord command all wheels? Then let not the Church, and people of God be troubled when they are at a low ebb; when their dangers are great, their enemies many and mighty, and all succour fails and there's none to help them: when they are without all strength, let them not despair: God sits upon the throne, and commands the wheels, he can call in help from unexpected places. In the 2. book of the *Kings*, chap. the 6. God calls for a great wheel, even *Benhadad King of Syria*, with his mighty host to break *Samaria*; and *Samaria* was brought into great straits, a potent enemy without, and a grievous famine within, and no help appeared.

appeared, all seemed desperate: but Chap. 7. upon the prophets intercession (as I conceive) the Lord called in wheels to their help; on earth all help failed, therefore the Lord relieves them from above: for he made the host of the *Syrians* to hear a noise in the aire of *Chariot Wheels*, and a noise of horses, even the noise of a great host; and these imaginary wheels in the heaven, which the voice of God called in to the rescue of *Samaria*, discomfited the *Syrians*, put them all to flight, they ran away as fast as they could: and now there is plenty, peace, and joy in the City.

Thus the mighty *Jehovah* that sits above upon the throne, can bring order into the Church out of confusion; he can make the most formidable enemies of the Church to go back, yea to fall backwards; he can call in help to his Church when they are at their wits end, and all by the word of his mouth. Here is *Jerusalem's* comfort. I have done with the general Doctrine.

Now in the 3. place I return to the parts of my text, to handle them: I purpose to search, and examine every particular, and I doubt not but we shall find something as we go, that may be useful. You may remember the parts were three.

1. The word cried.
 2. To whom the word was cried.
 3. The witness, in whose presence the word was cried.
- Of these strictly, and in their order. The Lord be with us.

1. *The Word cried.*
O Wheel! in the singular number, mark that. The prophet speaks in the plural, as of many: As for the wheels, says he; but the man upon the throne cries out in the singular, as if there were but one wheel in all. What's the reason of this? It is because the wheels, though they be many and their motions different, yea contrary, yet all move to one and the same end, they all joyn as one in bringing about Gods work. In mans eye there are many, an innumerable company of wheels, but God accounts of them all, but as of one great engine to bring to pass his Counsel and decrees. Look up to the glorious heavens rousing over your heads. The *primus mobile*, the first moveable, or first mover, turns continually

Reasons

from East to West in 24. hours upon the poles of the world: the other inferior orbs, as so many cross wheels turn quite contrary from West to East upon the poles of the *Zodiack*, and finish their circle in different spaces of time: yet all these in respect of God, put the *axe*, and the bottles of rain, and the earth, and all to them, are but as one great wheel to do his work. See it plain in the 2. of *Hosea* v. 25. *I wil hear, saith the Lord. I wil hear the heavens, and they shal hear the earth; and the earth shal hear the corn, and the wine, and the oyle, and they shal hear* *Jezreel*. Here you see are many wheels, many second causes, or means subordinate one to another, as it were a wheel in a wheel; but all joyh as one wheel to do Gods work; viz. to feed, and sustein his *Israel*. The Lord of hosts hath abundance of Souldiers under him, yet all but one great Army whereby he gets the victory. In a clock you see many wheels, some greater, some lesser; some move one way, some the quite contrary way, some slower, some quicker, yet they are all one engine, serving for one and the same end, viz. to count the time, and point at the hours. There's nothing more plain.

Use. Let us make some Use of this; and learn how to judg rightly of Gods admirable providence. You must not take the work in pieces, nor fix your eye too much upon some one special wheel, but you must take all together; if you sever the wheels, and look upon some particular dispensations, you wil think the wheels move strangely.

Consider *Joseph*, he was made as a wheel; and if you mind on-ly some particular turnings, you wil think he was turned strangely; he was turned into the ditch, into a harlots house, into the prison; and yet the best of all the brethren: other wheels also moved disorderly about him: The *Israelites* were moved by covetousness; his brethren moved by envy, his *Mis*. turned by lust: strange Spectacles, to look upon them severally: but now mark the whole work of Gods providence, and you shal see it good and comely, by the turning of these wheels, he brings about *Josephs* advancement, and *Israels* preservation.

How many wheels, and contrary motions were there about the passion of *Jesus Christ*? The *Jews* were moved with envy, if you look no further, that's a strange sight: *Judas* was moved with covetousness, if you look no further that's a strange sight: *Pilate*

was moved with popular air, and that's a strange sight: *Christ* was pierced, and by wicked hands crucified and slain; and if you look upon that alone, oh! it's a prodigious, and dismal sight: but take all the work of God's providence together, and you will behold it beautifull and glorious: by all these wheels, the Lord works the redemption of man, the salvation of his Church, the destruction of death and hell, the conquest of the Devil, and the exaltation of his Son, and the glorification of his Saints. When you see *Tyrants* prevaile, and domineer, and exercise savage cruelty: When you see bloody *Massacres* of God's dear people, holy *Martyrs* go to prisons, stakes, and flames; when you see the *Prophets*, and *Ambassadors* of the Lord slighted, contemn'd, silenced: If you look no further, these things will seem very sad, and amazing: but take all the whole work of God's providence together; and you shall see it's wise and good: The Church is sown with the *Martyrs* blood, and made fruitfull: The destruction of the Churches enemies is ripened, the glory of the Saints hastned, and in all God is glorified: Consider therefore the motions of the wheels not by piece-meale, but wholly and entirely, part not one wheel from another. I say as *S. Augustine*, *Attende totum, lauda totum*; Mark all, and praise all. In all the confusions that our eyes behold, let this stay our minds; though this wheel, and that wheel, and another wheel seem to us, to move dangerously, preposterously, and disorderly, threatening to crack, and overthrow all; yet in Gods hand they are all but one wheel, and he will turn them so about, that in the long runne they shall work out his own glory, and his Churches good.

You have heard the word cryed: Now let us hearken to.

The second part of the text.

TO whom was this word cryed? to the *Wheels*. And you have heard already what is signified by the wheels; *viz.* The round world, and all the creatures that are therein, more especially the lower world, and all sublimary things, and here you may observe.

The mutability of all things in the world. They are compared *Observ.* to wheels, subject to continuall turning and change. The condition of this world is, *quasi versutis rotunda*; as if it did run continually upon wheels: here's nothing firme, stable, or permanent. The

The Wheel.

celestiall Spheres they run their rounds every day, and the glorious lights of heaven are in continuall wheeling. The Sun comes forth out of his tabernacle in the morning like a bridegroom, and as a Cyant runs his race till he be mounted up to his meridian, and then declines towards evening, and sets commonly in a cloud. The Moon, sometimes it's in the new, sometimes encreasing, sometimes in the full, sometimes waning; and ever in the change. The Elements, the fire, the aire, the water are in continuall motion and transmutation: the earth which only is immoveable; what is it but a stage of nothing, but changings and turnings? Upon this Theater kingdoms, and common-wealths are turned up and down. How were the four great Monarchies (those high, and dreadfull wheels) rolled up and down from one to another, from the Babylonians to the Persians from the Persians to the Grecians, from the Grecians to the Romans. And so are all the Nations before the Lord, as the chaffe of the mountains before the wind, and like a rolling thing before the whirlwind, *Esa. 17. 13.*

Upon this Theater of the earth, how is the Church of Christ wheeled, and hurried up and down? Now shee is in *Egypt*, by and by in *Canaan*, not long after in *Babylon*; and often driven into the *Wildernesse*; sometimes in prosperity, sometimes in persecution, and never long in one condition: You have her lively picture in the twelfth of the *Revelation*, the first verse: She is clothed with the Sun indeed; but under her feet is the Moon, to shew that her way is in continuall change and turning, never long permanent in one condition.

Upon this Theater of the earth, how do cities and Families wheel about; *Voluntur, revolvuntur.* *Ziklag* to day flourishing, to morrow in the ashes. *Jerusalem* a while the beauty of the whole earth, her towers, buildings and bulwarks, the worlds wonder; and within a while not one stone left upon another. There's one dayes difference, saith *Seneca* upon occasion of the burning of a stately City, betwixt the greatest City, and none. What should I speak of Families? A few descents makes them ancient; and a century or two of years wears them quite out; they are like *Jons*'s *Gourd*, flourish for an evening, and in the morning smitten, withered, forgotten, their names and stems worn out. One generation passeth, another cometh, none stayeth.

Upon

1 Sam. 3. 3.

Eccles 1. 4

Upon this Theater of the earth, how doth man act his part? how neer is his exit to his entrance? *Man that is born of a woman, is of few dayes, and full of trouble.* He cometh forth like a flower, and is cut down, he fleeth also as a shadow, and never continueth in one stay: now he is rich, presently poore: now in health, presently sick: now he is alive, and in a moment he is gone down to the grave. This mutability of all Mundane things the ancient Heathens were sensible of; and did signifie by the name and posture of their Goddess Fortune. She was called *Vortuna*, a *Vorto*, from turning; and she was pictured sitting upon a wheel, to shew what her chief work was, *viz.* *Ima summis, & summa imis commiscere*: to bring in vicissitudes of all things, to raise a man to the top of honour, riches, happinesse, and then to turn him down again to the bottom of infamy, poverty, misery. The whole world what is it but a *Sphere*? It consists, *ex stante & moto, centro scilicet, & circumferentia*; of fixed, and moved, *viz.* of center, and circumference. The earth is fixed, and standeth fast; and all other things move and turn round about it as a circle, or the ring of a wheel, which whirles about continually: that which is first is last, and that which is last is first, and nothing abides at a stay; all things are untable; and volatile.

To make some application of this to our selves. And first: *Use 1.* Are all things in the world, but as so many wheelles, so many rolling things? Let the consideration of this serve to take down the pride of the great men of the world; Let not the rich man glory in his riches, nor the mighty man in his strength, nor the honourable man in his dignity, and preferment: Why? because of the instabillity of all things. *Nota erigendo cadit.* The wheel whilst it lifts up it self, it falls. And he that's highest of all now, may in a litle space be low enough.

Proud *Nebuchadnezzar* walks upon the battlements of the stately Palace of his Kingdom, and said: *Is not this great Babel that I have built for the honour of my Majesty?* But while the word was in the Kings mouth, there fell a voice from heaven, which cryed *O Wheel! Oh King Nebuchadnezzar!* to thee it is spoken, *Thy Kingdom is departed from thee*: And he was presently brought low enough, to dwell with the beasts of the field, to eat grasse with the oxen, and to be wet with the dew of heaven. Fortunate *Belisarius*, the great Lord Generall under *Justinian*: He

was honored, and feared of all nations; Victorious in all his expeditions; such a favorite of the Emperor, that in his Coat was stamped on the one side *Iustinus*, on the other side *Belisarius*, and over *Belisarius* the Emperor put this inscription: *Romanorum decus*; The *Romans* glory; So great a man, so triumphing upon the top of the wheel, through envy (which ever follows vertue and eminency) was quickly brought to the lowest; his eyes put out, and he compelled to beg his bread in the temple of *Sophia* day by day; and this was his form of prayer: *Panem Belisario date, quem virtus exaltat, invidia oppressit*. Give a piece of bread to *Belisarius*, whom vertue advanced, envy oppressed.

Thou therefore, that with *Capernaum* art even lift up to heaven, be not inselent; thou knowest not how soon thou mayst be brought down to hel: Exalt not thy self over proudly above thy brethren. I meet with an ancient story, it commonly goeth along with *Ezekiel's* wheels: I wil give it you shortly, and leave it to your selves to apply. *Sesostrius* King of *Egypt*, a potent, and victorious Prince: when he rid in triumph, he compelled four conquered Kings to draw his golden Chariot; which they did patiently, because they could not avoid it. One of the four kings that drew, cast his eye continually upon the Chariot wheel; and being demanded the reason by *Sesostrius*, he made answer; I see in this wheel the mutability of all worldly things. That part of the wheel which is nearest heaven is presently upon the earth. This made such an impression in *Sesostrius*, that he would never afterwards suffer his Chariot to be drawn by Kings, nor yet by men, but carryed himself more humbly and gently. The application is easy, as I said at first, and therefore I leave it to you: I think within these few years we have seen amazing changes in the Crown, in the Mitre, in the Army, in the Church, in the State, and in the City.

Use. 2.

Let me speak on a little further, and make a second Use. Are all things in this world but turning wheels? Instable, and rouling? Then let not your heart on any thing here below. This I say brethren; It remaineth that they that have wives be as though they had none, and they that weep as though they wept not, and they that rejoyce as though they rejoyced not, and they that buy as though they possessed not, and they that use this world as not abusing it: because the fashion of this world passeth away. Where
the

1 Cor. 7, 29,
30, 31.

πὸ οὐκ ἔχει
τὴν αἰσθησιν.

the world is compared to a ghost or apparation, that appears, and soon vanisheth; or to a shew upon a stage: there's a great pomp, every one acts their part, and on the suddain the play is done, ther's an end of all.

Set not your heart on that which is transitory; not on the turning wheel, but upon him that moves the wheel, namely upon God.

God made all things changeable, saith *Augustine*, that we might rest on him only, and in him, who is unchangeable, immutable. He is the father of lights with whom is no variableness, nor shadow of turning. Therefore is it rightly said, that God is mans proper place wherein he ought to rest, as in his center, and end. All things which are made, have their certain place and term. God created the heaven, and filled it with Angels: he created the earth, and filled it with beasts, and plants, and creeping things: he created the sea and filled it with fishes; he created the aire, and filled it with flying fowls. What proper place is now left for man? Or what will God now give unto man wherein he may rest? All other places are taken up, and full already. Therefore when there was nothing else left to give to man, God gave himself to man: God himself would be mans inheritance and resting place. All other places are restless, and full of change; only God is immutable, and changeth not. I said, says the Psalmist, *O my God! of old thou hast laid the foundation of the earth, and the heavens are the work of thy hands: They shal perish, but thou shalt endure; yea all of them shal wax old like a garment: as a vesture shalt thou change them, and they shal be changed: But thou art the same, and thy years shal have no end.* The earth is round like a tennis-ball, and the creatures in, and upon the earth are voluble as wheels, and all things under the *Zodiaque*, Variable and transitory: the refore aspire higher; Pant after God, make him the portion of your inheritance, and dwel in him: Say unto the Lord *Recisitas Domine alite, & inquietum est cor nostrum donec quiescat in te.* Thou Oh Lord hast created us to thy self, and our heart is restless, til it rests in thy self. Fix not here, but mount your thoughts upwards towards the *new-jerusalem*, the City that hath foundations, where there is no volubility, nor vanity. Though you be on earth, yet dwel in heaven above the spheres, above the way of the year, and the sun, and all these lower turning

ning wheels: Rest your souls upon the unchangeable God! I have done with the 2. part, and particular.

3.

The third, and last part of the text follows, viz. the witness, in whose presence the word was cryed.

In my hearing.

Quest.

The question is, why should the son of God cry this word, *O Wheel*, in the Prophets hearing?

Answ.

For the more full answer to this demand, I will first give you the Original *Hebrew*; that will make the business something more clear: It was cryed unto them כִּנְיִי *in auribus meis*, in mine eare. To speak in ones eare, is more then to speak in ones hearing. A word may be spoken in a mans hearing that concerns him not at all: but no man directs his speech into the eare of another, but we conclude presently, it was a speech of some special concernment to him that was rounded in the eare.

You know it's our common expression: I wil speak a thing in your eare by and by: that is, some word that more neerly concerns you then others. So then, this word was not only spoken in *Ezekiels* hearing, but the Prophet was neerly concerned in it. And now in a word, I wil shew you the reason why God spake this word in the prophets eare.

You have the reason: *chapt. 3. v. 17. Son of man! I have made thee a Watchman unto the house of Israel: therefore hear the word at my mouth, and give them Warning from me.* The Observation is clear.

Doctr.

What God speaks in the eare of his prophets, the prophets must speak in the eares of the people. Most likely God did not speak immediately to the wheels, but God spake to the Prophet, that he might speak to the wheels in Gods name; and every word which Gods messengers receive from the Lord, they must shew it unto the people clearly and faithfully. Whether it be a word of command; the Prophet must shew the whole wil of God unto the people: So *Exod. 19. 9.* when God gave the Commandments on mount *Sinai*: the Lord said unto *Moses*; *Lo I come to thee in a thick cloud that the people may hear when I speak with thee, and beleve thee for ever.*

Or if it be a word of promise, of grace and mercy; the Prophet of the Lord must pronounce the favour and good wil of God.

Ezek.

The Wheel.

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Ezek. 9. 4. The Lord said to the man clothed with linnen; go through the midst of the City, even of Jerusalem, and set a mark upon the foreheads of the men that sigh, and cry for all the abominations that be done in the midst thereof: and in the first verse, this was cryed in mine eares with a loud voice, saith the Prophet, why? That he might comfort the mourners with these words.

Or if it be a word of reproof and threatening, of cursing from mount *Ebal*: the Prophet of the Lord must denounce it unto the people; in the 9. of *Ezek. v. 5.* The Lord said to the executioners of his justice and wrath, who had the slaughter-weapons in their hands: go through the City and smite, let not your eye spare, neither pity: and says the Prophet, *this was said in my hearing, why? that so he might warn the people.*

And this chiefly is intended in this text and Chapter: a word of reproof and threatening to *Jerusalem*. The vision concerns *Jerusalem*: *Jerusalem* had sinned grievously, and the Lord was now about to depart from *Jerusalem*: but before he goeth quite away, he cryeth aloud in the Prophets hearing, *O Wheel, whoso movest disorderly, destruction is coming upon thee, and now the Prophet hearing this, must reprove the City, and admonish them of their danger. Cry aloud says the Lord; spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins. Ezech. 98. 1.* The Lord cryed in the eare of *Elijah* the *Tishbite. 1. King. 21. 17.* it was a word of threatening: and the Prophet went immediately, and thundered it in the eares of *King Ahab*. Thus saith the Lord, hast thou killed, and also gotten possession? Thus saith the Lord, in the place where the dogs licked the blood of *Naboth*, shal dogs lick even thy blood also. The Lord speaks in the eare of *Nathan*, and he thunders in the eares of *David. 2 Sam. 12.* The Prophets of the Lord must cry boldly to the greatest, and most dreadful wheels: they must reprove and threaten, and not spare: if the Lord speak in our hearing, we must cry it in their eares.

To make some application of this.

And first of all to you that are Gods Prophets and Ministers: be faithful and bold. Doth God cry any word in your hearing? Keep it not back from the wheels, shew it unto the people. That which

Use. I.

the Lord hath set down in the holy Scriptures, he hath spoken in our hearing. He takes us as witnesses to what he speaks; and we must depose, and testify for God before all men: before all the world. When God gives a word of command in our hearing, we must exhort: when God holds forth a promise in our hearing, we must comfort: and when God hath a controversy with a people in our hearing, we must rebuke sharply; and shew the people their danger.

Ezek. 3.

Opposition we must look for. *Behold I send thee, saith the Lord to Ezekiel, and to us also as well as to him: I send thee to a rebellious nation, they wil not hear; I send thee among briars and thornes, and scorpions: But Whether they wil hear, or Whether they wil forbear; Son of man, be not afraid of them, neither be afraid of their words, neither be dismayed at their looks. Thou shalt speak my words to them, whether they wil hear, or whether they wil forbear. Behold I have made thy face strong against their faces, and thy forehead strong against their foreheads. Chap. 3. 8. 9. As an Adamant harder then flint, have I made thy forehead: Fear them not, neither be dismayed at their looks, though they be a rebellious house.*

Use. 2.

The 2. Use, and that which is more proper to the time and occasion, is to all sorts of people, especially the great men of the earth, Princes and Governors, the rich and honourable. Must Gods Prophets and Ministers speak what they hear from God? Then let all men whoever they be, hear patiently what the messengers of the Lord speak. For it may truly be said, it is the voice of God, and not of man. *Mica. 6. 9. The voice of the Lord cryeth unto the City.*

But methinks I hear what some are ready to object. We are willing to hear the word from the Minister, if he would preach Christ more: if he would set down the dignities of Christians, and leave urging their duties; if he would cease reproving, and not be so bitter in his invectives: his salt is too quick, and we are not able to bear his reproachful words: he so reviles us, that he makes our cheeks to blush, and our very eares to tingle.

I, there it pincheth, the word of reproof cannot be born, especially by the Magistrates, and great ones: if these mountains be touched

ched they wil smoke and fume. *They hate him that rebukes in the gate, and they abhor him that speaketh uprightly.* Amos 5. 10. It's admirable to see how many ways, people, especially the great ones, have to take off the faithful Ministers from rebuking plainly.

One project is by fawning, colloquieing, and hypocritical flattery. They call the Ministers in a respective way, thy tel them they are learned men, Reverend men, holy men of God, what good their Ministry doth, and how they are respected in their places, so as never any had the like love before. And what of all this? O here's a baite! They proceed. But you are too bitter against the Magistrates, always reproving the Magistrates, to bring them into contempt: if you destroy Magistracy it wil be the worse for you; Magistrates and Ministers must stand or fall together. Therefore let us go hand in hand together. Forbear to reprove us; or if you see any faults in us, come and tel us of them privately, and let not the world hear of them, and then we shal love you, and do any thing in the world for you. Here's the voice of the inchanter.

But what? Must the Prophets tongue be charmed with fair words? No, No, flattering speeches must not put us by our duty, when God crys in our hearing; when we are called to it, we must reprove and rattle the greatest wheels. *Belshazzar the King came after this manner flaming to Daniel.* The spirit of the holy Gods is in thee: wisdom, and knowledg, and understanding is in thee, thou canst make interpretations, and dissolve doubts. Now do but interpret the writing for me, and make it speak good to me, and thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and thou shalt be the third ruler in the Kingdom. But what answers *Daniel*? He said before the King. *Let thy gifts be to thy self, and give thy rewards to another; yet I wil read the writing unto the King; I wil make known the interpretation,* be it what it wil be: if it be *MENE MENE, TEKEL UPHARSIN*; then I wil tel the King plainly; *God hath numbred thy Kingdom, and finished it; thou art weighed in the ballances, and art found wanting; thy Kingdom is divided, and given to the Medes and Persians.* Dan. 5. 16.

And truly thus the Diavel would have baffled Christ. *Luk. 8. 27, 28, 29.* There were Devils in a man, and when they saw Christ

Luke 4. 34.

approaching, they feared he would rebuk them, and what did they to prevent it? Oh they fell down, and carried themselves very man- nerly to him, they cry out in his praise: We know, oh Jesus, who thou art; thou art the Son of God most high, thou art the holy one of God! I beseech thee torment us not. And would *Christ* be put off so? No, no; *Our Devill, our Devill*, sayes he; he spared him never the more for his flattery. And so must all faithfull Ministers deale with all those that go about to button up their mouths with sordid flattery, *Our Devill, our Devill*.

Another engine that great men have to stop the mouths of Mini- sters, that they may not reprove them for their sins, is persecution, and violence. Doth *Michaiab* prophesie evil to wicked *Ahab*? yea, though it be nothing but what God spake in his hearing; what's next? *Thus saith the King, put this man in the prison-house, and feed him with the bread of affliction, and with the water of affliction.* Let Ministers with us cry out against the sins of the Citie, the prophanation of Gods day, the contempt of the Word, the luxury and excesse, the unmercifulnesse to the poore; and the negligence of Magistrates in not endeavouring reformation. And what's the next? They must look to be called to their Courts, to be censured and threatned, their means and livelyhood to be taken away. Just a year ago, upon this very day, and occasion; the faithfull Minister of Christ, who by the providence of God then preached, he was but a little in reprehension, and presently summoned to the Court, and question- ed, though none evil could be found in him, and he had spoken no- thing but what was just and right.

The very last week, on Thursday, a godly-brother-Minister (at a Fast held in my Church) did but reprove, (and that with all humi- lity and modesty) the neglect of Magistrates, in suffering fish to be sold in the streets on the Sabbath day; and presently he was sent for to the Court, and called in question as a delinquent. And where- for is all this? Surely, to button up our mouths, to make us afraid to quest, or open against sin. And what? Must we Ministers co- wardly for fear, forbear to tell the people of their transgressions, and the house of *Juda* of their sins? I am sure *Michaiab* did not so, when he was doomed to the prison till *Ahab* returned in peace; Thou in peace! sayes *Michaiab*; if thou return in peace, the Lord hath not spoken by me: And he said more-over, *Hearken all you people*

people: It was a publique reproof, and threatning, in the eares of the whole multitude.

○ But the common objection is: by thus doing you cry down Magistracy, and bring it into contempt, and so make a way to all confusion. *Object.*

I Answer: Cursed; I, that's the word comes first to hand, I cannot think of a more proper on the sudden, let it go for me: Cursed be the filthy dreamers that despise dominion, and speak evill of dignities. Those brethren in iniquity that under the pretext of Christian liberty, kick against the higher powers which are ordaind of God, strike at the root of all civill government, cry down Kings, Parliaments, all Magistrates and Magistracy; who cast off Lawes, disturb Order, would lay all levell, and bring in an Anabaptisticall parity: O my soul come not thou into their secret. But tell me I pray! doth the reprovng the faults, and negligences of Magistrates, strike at the root of Magistracy? Is that the way to bring it into contempt? No, no; this is the way to establish Magistracy, and make it glorious. As for the wheels of our curious clocks and watches: is it a prejudice to them to be filed when they are rusty, to be scoured when they are foule, to be oyled when they turn too sluggishly? You are convinced, I dare say, that all this is for the good of the wheels, to make them shine more bright, move more nimbly, and do their office more faithfully. The application is easie: I leave it to your selves. I shall draw to a conclusion of this point. As for the wheels, be they little wheels, or be they great wheels; be they high, or be they low; be they rich, or be they poore; whatsoever is spoken from God, in our hearing, concerning them; we must cry it again in their eares: if we that are set as watch-men, see their sin and danger, and for feare, or flattery shall forbear to warn them, how dreadfull is our doom?

Thus saith the Lord, Ezek. 3. 17. Son of man! I have made thee a Watch-man unto the house of Israel; therefore hear the Word at my mouth, and give them warning from me. vers. 18. When I say to the wicked, thou shalt surely dye; and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life; the same wicked man shall dye in his iniquity: but his blood will I require at thine hand. vers. 19. Yet if thou warn the wicked, and he turn not from his wickednesse, nor from his

The Wheel.

*this Wicked way, he shal dye in his iniquity; but thou hast deliver-
ed thine own soul.*

This for us Ministers that shrink from our duty. Now hear O you wheels, great and final! you that kick at reproof, and hate him that shal search and dresse your sores, and count those the only brave preachers that speak roses, and their lips (like the who-rish womans) drop as an hony-comb: A word for you. Read *Esa. 30. 8.* Now go, Write it before them in a table, and note it in a book, that it may be for the time to come and for ever.

9. *That this is a rebellious people, lying Children, Children that wil not hear the Law of the Lord.* Why, whats their special wickedness? Mark;

v. 10. *They say to the Seer's, see not, and to the Prophets, prophesy not unto us right things: speak unto us smooth things, prophesy deceits.*

11. *Get you out of the way, oh you reproving preachers: cause the holy one of Israel to cease molesting us; with such bold reprehenders.*

But now take in what follows, the punishment.

12. *Wherefore thus saith the holy one of Israel, because you despise this word, and trust in oppression, and perverseness, and stay thereon.*

13. *Therefore this iniquity shal be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddainly, and in an instant.*

14. *And he shal break it as the breaking of a potters vessel, that is broken in pieces, he shal not spare; so that there shal not be found in the bursting of it, a sherd to take fire from the hearth, or to take water withall out of the pit.*

Behold, ye despisers, and wonder, and vanish away: the contempt of the word spoken of by the Prophet, is the contempt of him that sits on the throne. *He that despiseth you, says our Lord Jesus Christ, despiseth me.* Luke 10. 16.

It is the See's duty to cry, and to cry earnestly, to cry with an OOO! unto all the wheels: and wo be to us if we cry not. That which we cry, is nothing else but what was spoken in our hearing from the throne of glory. *It is the Lords voice that cryeth unto the City; and the man of wisdom wil hear the rod, and who hath appointed*

appointed it: that is, he will humbly and patiently hear the Prophets of the Lord, when they cry, as wel as when they sing: when they reprove, as wel as when they comfort: when they preach the Law, as wel as when they publish the Gospel: he wil hearken to the doctrine that shews him his sine, and threatens the rod: but he that despiseth instruction and reproof is a fool.

Prov. 15. 5.

THE APPLICATION.

Hitherto, Wel-beloved Christians! you have had the Exposition of the text: the general doctrine and particular observations which grow out of the text: and all the way I have shewed you the Uses, what to do with those doctrines and observations, that they may be rendred profitable. Now one thing yet remains, and that is to make Application, to bring it home to the present time and occasion to the place and persons.

It's true, this word; *O Wheel!* is cryed to the whole world, and all things in it: as if he that sits upon the Throne should have said: *O world! O heavens! O earth! oh Kingdoms of the world!* But yet it is most clear and certain to any one that minds the scope of the Chapter; that this word *O Wheel!* was in a more especial and peculiar manner cryed unto *Jerusalem*: The whole Vision concerned *Jerusalem*, it was to admonish *Jerusalem*: and to foreshew things that should shortly be accomplished in *Jerusalem*. Then thus: *Jerusalem* was the chariot: the Princes, Priests, and people were the Wheels. And these things are recorded for our instruction: what was then cryed to *Jerusalem*, is now cryed to *Norwich*: This City is the Chariot; the Magistrates, the Ministers, and the Commons are the Wheels: to these it is cryed in my hearing, *Oh Wheel!*

O!] This adverb or interjection O! makes the application plain; and brings it close, and home. This O! is a servant to the passions; and is useful to express various affections. It is ever *Signum allocutionis*; a sign of the *Vocative case*, it speaks by calling loud unto another: and it principally signifieth and expresseth these following passions; with their effects.

1. Indignation: So *Act. 13. 9.* Paul set his eyes on *Elymas* the Sorcerer with indignation; and said, *O! full of all subtilty and all mischief, thou child of the devil!*

L

2. Re-

2. Reprehension: the effect of indignation. So *Math. 3. 7.* *John the Baptist*: when he saw the *Pharisees* and *Sadducees* come to his Baptism: he said: *O generation of Vipers!*

3. It expresseth anger, which is declared by threatening: So, *Math. 23. 37, 38.* *Jesus* brake forth, *Oh! Jerusalem, Jerusalem!* thou that killest the Prophets, and stonest them which are sent unto thee! behold your house is left unto you desolate.

4. It discovers grief. So *2 Sam. 18. 33.* *David* upon the news of his sons death; burst out in passion: *O my Son Absalom, my Son, my Son Absalom, would God I had dyed for thee; O Absalom my son, my son!*

5. It's ever a sign of calling: As *Ruth 4. 1.* *Boaz* called to the Kinsman, and said, *Ho! such an one! turn aside: sit down here!*

6. It shews vehement desire: As in *David, 2 Sam. 23. 15.* he longed and said, *O that one would give me drink of the water of the well of Bethlehem!*

Thus is this adverb used in the Scriptures: and thus doubtless it must be applyed unto the Wheels.

For brevity I wil put two together and pair them.

O!	with	{	Indignation
			Reprehension.
O!	with	{	Anger, Threatning
			Grief.
O!	{	Calling	
		Desiring.	

O! hearken unto me whilst I apply all these to the Wheels.

And first, this O! reprehends with indignation: Surely there was somewhat amiss about the Wheels: they were faulty. Why, what might the matter be?

Surely either they	{	1. Moved not at all.
		2. Or they moved to no purpose.
		3. Or they moved irregularly:
		4. Or they stopped.

Let's look about a little, and see if there be not the same faults in our City Wheels. And first.

Sure they did not move, or they did not move as they ought to do: *The Wheel should turn oven the wicked.* But doth it so?

The

The Wheel

The Sabbaths of the Lord are prophaned: old men, and old women, walk in the streets: and our streets are full of boys and girles playing in the streets on the Lords day: Fish hath been openly cryed, and sold in our streets on the Lords day: Ale-houses, the shops of the devil, and the nurseries of sin do abound: Beggars run up and down the streets clamoring after every passenger: and many distressed creatures overwhelmed with miseries sit in their forlorn towers and dismal holes, and want bread! The oppressed cry out for want of Justice.

O Wheels! O Wheels! where are the Wheels all this while? the great Wheels the Magistrates? why do they not turn? why do they not turn more frequently and diligently into their several Wards? what not one Wheel appear to scatter the open prophaners of the Lords day? What! not one Wheel to draw away the Fish on the Lords day? What not one Wheel to break the brood of drunkards, and Ale-house haunters? What not one Wheel to draw off the beggars from our heels? or to draw in necessary provision to the almost starved members of Jesus Christ: *O Wheels! Where are you? why move you not? why do you not turn in your Sphear?* It may be worth inquiring, what is the matter the Wheels move no better?

I doubt they are not round: its the round spherical figure that is fittest for motion: if there be Angles and corners in a Wheel, it will never turn well: corners are mischievous things, corners are dark, all the dirt of the house is swept into the corner: I fear, here's some cause our Wheels move no better: there's too many corners amongst them: dark corners of ignorance: O let me speak plainly, there's too many stutish corners, I mean, of Vice, as pride, eggetousnes, luxury, and other sins, these hinder the motion! *O Wheel!* what! art thou not round?

Or perhaps the Wheels may be too little. The Romans were wont to use very great wheels for little chariots: they found that the horses had less labor in drawing, and yet they drew greater burdens: *Majores rotas, magis aptas ad rotationem*, & the bigger the Wheels, the more apt to roul and turn: what are our Wheels too little now we? have they too little substance,

too little height? Have they too little understanding to govern? Too little ability? Oh yee little wheeles I look better to the choise of your great wheels!

Spallan a opul.

Do they not want eyes? These wheels in my text were full of eyes, as you may see *verse 18.* of this Chapter: round about sherings they were set with eyes, as the heaven with starres: What are about the rings of our wheels? Nothing but great iron hobnayles? No marvaile they move no better: They are not *Oculati*, they cannot see to move as they should do; they want that wisdom, and other gifts and graces should make them fit for government.

Sapientes.

Or it may bee the wheeles are not well shod; they want a good *Strake*; they have no courage, they are afraid of a checke, if they should be too active; they should lose the favour of their friends; if they should be too strict in the execution of justice: They have an estate to lose, and they feare that. Truly, it is with the ballances of justice often-times, as with the ballance of the watch, or clocke; it never stirres, but when the *crown-wheele*, or *spurre-wheele* makes it go: So you shall never see some men active any way, but as power and necessity compell them.

O *Wheele* I thy circumference should bee iron round about: thou shouldst be a man of courage, else thou wilt never move freely.

Or, may not this bee the cause of their not moving? the want of *GODS* Spirit dwelling in them? the want of zeale for God?

The reason why these wheeles moved so nimble, and majestically: *Chapter 1. 20.* was because the spirit of the living creature was in the Wheeles. They were not moved by any externall cause, no hand turned them: But they were moved by an inward principle: And it is the want of inward principles, that make our wheels stand still. Well,

As for these standing wheeles, it is cryed unto them in my hearing: O *Wheele* I the Lord rebukes thee.

Let us looke about, to spy out the second fault of the wheeles: They moved perhaps; but to very little, or no purpose: So I doubt too many of our wheels, both greater

and

The Wheel.

and lesser Wheels, Magistrates, Ministers, and other; they are enough in motion: but what do they? either *stand*, or *wade*; either that that's ill, or that that's as ill as nothing, or worse; Their motion is just like that of the *jack-wheels*; they turn and turn, but what do they turn? nothing but to fly at the top, and a spit at the bottom: So too too many, and even of our great Wheels; the *fly* plays and the spit goeth; they eat, they drink, they feast, they play; they are merry and laugh; But for God, for the service of the publick; for the furthering Religion and Reformation, for the good of the City and particular Parishes and Congregations, they move not an inch. Perhaps sometimes they will roul to the Court of Justice: and what do they there? truly that which the *conno-wheels* doth in the Clock; tell the hours: they sit turning their heads and looking about; but move not their tongues, much less put forth their power for God and the publick good. As for these unserviceable wheels; it is cryed unto them in my hearing, *O Wheel!* the Lord looks on thee with indignation, cast out the unprofitable servant.

3. A third fault that seems to be in the wheels, for which they lye under Gods indignation, is their irregular motion. As for *Ezekiels* wheels, chap. 1. 12. 17. their motion was even, constant, uniform; as the living creatures which drew the chariot, went strait forward and they turned not when they went: so the wheels they followed them; when they went, they went upon their four sides, and they returned not when they went: their motion was very regular. But here in this tenth chapter, sure God sees some disorder in the motion of *Jerusalems* wheels: for which he gave them a check in the Prophets hearing, *O Wheel!*

And what disorderly motions are there in all our wheels, great and small, high and low? Magistrates, Ministers, and Commons they have not moved in an uniform and constant way. Truly the greatest part of our people have turned like weathercocks, to and again, this way and that way, and every way: they go forth one way, and presently return another way. As the times turn they turn: when *Papish Innovations* and *Presbiterial Tyranny* brake in upon us as a flood;

The Wheel.

they all turned *Edward* and I wheeled about in the house of God: now they were at the desk; by and by in the middle alley, anon bowing and cringing at the altar: How did the Priest and Clark take their turns and answer one another in Psalms and prayers, running out of one thing into another; and all the people sometimes sitting, sometimes standing; sometimes kneeling; sometimes making cordie; and ever changing their postures; and this way was cryed up by *Bane Priests* for the beauty of holiness: it was countenanced by the sordid robes, and magnified by the take-war of Protestants; this moved the wheels a great while: But now he that accused them are turned; yea turned the quite contrary way: *Separatists* is now grown into great request, and they that but the other day were driving on towards *Rome*, as fast as they could; have now altered their course and are hurrying towards *Amsterdam*; they are gotten out of the *Church of England*; and the superstitious Malignant hath given the right hand of fellowship to the Separatist. *O wheel!* thou movest irregularly: According to the change of place and companies, they turn, and *Protem*-like are any thing: amongst *Puritans* they are *Catholiques*; amongst *Brownists* they are *Independents*; in the Congregation they are seeming Saints; in the tavern with lewd company they change their behavior as if they were mad; their speech falters, and their spittle runs down by their beards: to all these turning-temporizing-Wheels, it is cryed in my hearing; *O wheel!* the Lord abhors thee.

But do we not see other irregular motions? oh how confusedly do wheels move before mine eyes! How many gathered Churches or Congregations are there? So many wheels they are; and every wheel must move his own way: and no hand must touch them to turn them all the same way. *Luther* was of another mind: he determines that these wheels did signifie particular Churches: And the similitude of the wheels, they were all alike in colour, bigness, height, motion; they turned all the same way, did represent the Uniformity of Churches; that all the churches of *Christ* in the whole world have and must have *semel in seculo*, the same goings in the sanctuary; namely, Uniformity in Religion, confession of faith, form of Church government, Worship, and Catechizing. But oh the confusion of our new gathered Churches

chies; not two scarce of those wheels move in the same way. To these I cannot say, *O wheel!* for they will not be all one *Catholic Church* made up of many particular congregations: but I must cry to them, *Oh Wheels!* your motions are various, different, contrary, confused, irregular; the Lord approves them not.

Do you not see abundance of false prophets run up and down like wheels? Seducers, that compass sea and land, to make one of their own profession; and when he is made, they make him two-fold more the child of hell, then they themselves; these wheel about irregularly; the spirit of Satan is in these wheels, and here's a check for them: *O seducers come back; why do you turn the people of Christ out of the right way?*

Math. 23. 15.

There are a generation of *Seekers* (so they call themselves) Saint Paul gives them their true character, *Ever learning, and never able to come to the knowledge of the truth.* These are wheels that turn strangely and preposterously, out of one thing into another; they are ever finding, and ever losing, they fasten upon no certain way, but ever seeking for something, and they know not what. The Poets say that *Ixion* for his slander of *Juno*, was in hell fastened to a wheel, and perpetually turned about upon it: described thus by *Ovid*:

2 Tim. 3. 7.

Volvitur Ixion, & se sequiturque fugisque:

In English you may take it thus:

Ixion's turn'd upon a wheel, and hee

Follows himself, and from himself doth flee.

And are not these *Seekers* just so? upon *Ixion's* wheel ever following the truth, and ever flying from the truth, and never catch it, or if they do, they let it go again: these move irregularly, and here they have a check: *Oh wheel!* thy motion is tormenting, and the end of it will be the losse of truth, of Christ, of heaven.

There are abundance of other wheels that move disorderly; the drunkard reels, and turns round in the streets: the proud Phantastick gallant is ever turning out of one fashion into another; but the most prodigious sight your eyes have yet seen, is a deformed monster, called *Liberty of Conscience*; it is a spirit of confusion, which moves every wheel to turn according to the dictate of its private spirit as it lists.

These Libertines must be left wholly to the freedom of their own

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consciencs. Oh conscience, say they, is a tender thing, and therefore to impose a rule to regulate their motion, is no lesse then tyranny: Church-government, and a coercive power to restrain and check their motion, is no lesse then persecution; Every man must hold what opinion he will, joyne to what Church he will, worship God as he will, and do what seems good in his own eyes.

Oh prodigious! O woful spectacle! so many wheels and scarce two of them have the same motion: but they move like scattered feathers in a wind; or as *Pharaohs Chariot-wheels* in the red sea; smitten one from another, one this way, another that way. These wheels move irregularly: a good rule would guide them all the same way: they wil at last clash one against another, and break in pieces: in the mean time: it is cryed unto them in my hearing, from the God of Unity, peace and order, *O Wheel!* thy motion and turning is as of the children of *Belial* that shake off the yoke.

4. A fourth and last thing which seems to be amiss in the wheels is this: They stop sometimes: A while they move prettily wel, and on the sudden they stand stock-stil: Oh what stoppings are there amongst our great Wheels? Just this day twelvemonth my *reverend brother* performed the work which I do at this time; in his Sermon he did exhort the people to do something to the utmost of their power which might conduce to the publick good and sedement of truth & peace: this was interpreted that the City would strike in with some petition tending to the Kingdoms peace, and wel-fare: To this purpose a Petition was drawn (or a *Remonstrance*, if you please to call it so) to back *Londons Remonstrance* then newly come forth; which Petition or Remonstrance, if it had taken effect, might, in all probability, have done much good, and the Kingdom not have been in those straits it is at this time: At the first proposal many were very forward for the Petition: the Wheels rattled and turned very nimbly; all on the suddain there came a stop and all the business was crossed with much vehemency: A while, what zeal was there against the Devils free-schools and nurseries? I mean, licentious, unlicenced alehouses: Oh how loud did some wheels creak? how bitterly did they speak against them? how did they threaten them? if ever they came in place they would do, I that they would, great matters: at last power comes into their hands, and what is done then? no new alehouses licenced at all; but

but all the old ones suffered and connived at : and they encrease as fish in multitude ; and no noise against them : what's the matter trow ? would not one think there had been some greasing of the Wheel, it is so quiet and still, on the suddain ? *Rota arida stridet.*

About three or four years since (as I am informed) when the Kingdom was in great straites, and the City in dayly fears : the Magistrates then gave out many Warrants against Prophaners of GODS Day : which by the faithfulness of the Magistrates, punishing such as were presented, there was, as it were, a new face upon the City, and nothing so much Prophanels as formerly : here was a sweet ratling of the Wheels : But since that time it is observed that there hath been a remissness in the **MAGISTRATES**, Warrants have not been granted so frequently, nor Officers encouraged in the Execution of such Warrants as have been granted, whereby the Prophanation of **GODS** Day encreaseth more and more : They stop ; the wheels stop.

The Ministers of the City (those few that desire to be faithful) have with all humility, petitioned the *Court of Aldermen* that they would purge the City of scandalous Ministers, and cast out that unfavoury salt, which hath been thrown out of the Country upon us : that they would perfect the *Union of our Parishes* : that they would raise competent maintenance, and bring some more godly and able Ministers into the City. At the first motion we find many with us, we have promises of assistance : oh the wheels come ratling bravely : on the suddain all are stop'd : there's not one moves, except it be the wrong way, no good motion goes on.

About six moneths since, or not much otherwise, there came a Letter from the *worthy Speaker* of the Honorable House of Commons directed to the Maior, and some other faithful ones of the Corporation : requiring them to divide the City into *Classes* : to return the names of such as were fit to be *Elders* : By the way, take notice all ye people : That Letter was no forged Letter. I speak it in the presence of God, and I wil make it out to all the world ; it was the *Speakers own letter*, and the superscription and direction was according to his **COMMISSION**. I say this Letter did not lie a year and three quarters in a box, and

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nothing done : but presently the Major called all, that were concerned in it together : in one day we laid out the *Classis* ; we nominated the fittest men in the City (I am confident of that) for the Eldership ; that very night we returned what we had done to the *Honorable Speaker* : and we verily and justly expected, the next return, to have received thanks, and a ratification of our work, and the settling of Church-government in our City : O here the Wheels rattled gallantly and moved freely ; but on the suddain all stopped ; the whole work was at a stand, and so hath been ever since.

In the name of God ; what makes this stopping ? Sure there's some rusty wheel amongst the rest that will not stir, nor suffer the other wheels to stir ; or there is some ill-condition'd wheel. It's a strange thing to see how one naughty wheel will carry another. The phusy-wheel of the watch, with its greatness carryeth all the lesser wheels as it pleaseth. The mil-wheel with its coggs turns about the upper millstone, the clack, and makes the hopper serve them as they please : other wheels they have their teeth by which they stop or turn the rest. And that I doubt is the reason of our stoppings and contrary turnings : you shal see many good wheels, and in a fair motion, freely running on in a good way : and on the suddain they are stopped and turned. Why, how comes that about ? Oh there are some Malignant Wheels amongst the rest, that are contrived in the engine unseen : These by their greatness and power, or by their coggs and flattery, or by their teeth and threatenings they make them afraid to go on in any thing that tends to the publick good, and the advancement of Gods glory, and the Churches settlement. Oh that these rusty and ill-shaped wheels were filed, or oyled, or removed, and better put in their room. In the 10. Verse of this Chapter ; you shal see the appearance of the wheels was, as if one wheel had been in another wheel ; which most think was not comprehensively : as if a little wheel had been contained in a great wheel : no the wheels were all of a bigness. This therefore they conceive was transversly : one wheel turned right forth upon the ground, and then there was another wheel did cut that wheel in the very midst with right angles, in the similitude of a Sphere, and moved with a cross and contrary motion : Ah ! so it is with our Wheels ; there is ever a wheel in a wheel :

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one cross wheel in the midst that spoils the motion of all the rest. As for these Wheels; it is cryed unto them from the Throne of Glory, in my hearing, *O Wheel!* the Lord gives thee a check: mend thy motion, turn better, or else thou wilt break and destroy the Chariot of the Church, Commonwealth and City. I have done with the *O!* of Indignation and Reprehension.

Now follows the second pair: namely the *O!* of Anger and Commination.

Lamentation. *Jerusalem* was reprov'd sharply in the former *O!* but she reformed not: therefore now follows another *O!* more grievous and dreadful: viz. a threatening and a lamenting *O! O Wheel thou shalt be broken!* Oh *Jerusalem* thou shalt suddenly be destroyed for thy wickedness and obstinacy. *O!* and alas for *Jerusalem!* The very like sad expression you have from the mouth of Christ, in the 19. of *Luke*, ver. 41. When he was come neer, he beheld the City and wept over it; saying, *O! if thou hadst known, even thou at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes: For the days shall come upon thee that thine enemies shall cast a trench about thee; and compass thee round and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another; because thou knewest not the time of thy Visitation.*

And here it will be seasonable to give you the sum and parts of the Chapter, and to shew you more clearly the coherence of the text.

The *Vision* doth most neerly concern *Jerusalem*: in the 3. Vers. you shall see the Cherubins standing on the right side of the house: that is of the *Temple of Jerusalem*.

The proper end of the *Vision* was to shew the certainty and the neer approach of the destruction of the Jews; the living creatures, Gods Angels were armed with power from God to take vengeance on them; they were winged, swift for execution, and *Jerusalem* wolcame running upon wheels.

There's a two-fold judgment threatened to *Jerusalem*; which cuts the Chapter into two parts.

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1.

The Lord first shews to the Prophet that he will burn the City with fire, in the 7 first Verses. The Lord spake to the man clothed with linnen, and said, go in between the wheels, and fill thine hand with coals of fire from between the Cherubims, and scatter them over the City: and he went in, in my sight, saith Ezekiel; and took the fire accordingly, ver. 7. and went out, to do execution.

2.

Then secondly: the Lord sheweth to the Prophet, and testifieth by his appearing in the Temple, that he is about to depart from the Temple, City and Nation: from the 8. Ver. to the end: most plainly in the 18. Ver. Then the glory of the Lord departed from off the threshold of the house.

Now before the Lord goeth quite away, his voyce cries to the City: *O Wheel! O Jerusalem* repent: or else *O Jerusalem!* I will have no more to do with thee: I will depart, and suddain and fearful destruction shal come upon thee: The sum of all is,

Observ.

Isa, 41. 14.

An O! of Commination ever follows an O! of Reprehension: if the Lord call to a people, and they be not humbled and reformed; then the Lord will cry against them in his wrath; even with the cry of a travailing woman, and quite forsake them, and utterly destroy them. Hear what the Lord saith concerning the Jews.

Jer. 44. 4. I sent unto you all my servants the Prophets, rising early, and sending: saying, Oh do not this abominable thing that I have. There's an O! of Admonition and Reprehension.

5. But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.

6. Wherefore my fury and mine anger was poured forth and was kindled in the Cities of Judah, and in the streets of Jerusalem: and they are wasted and desolate, as at this day.

The Application will come close to *Norwich*, to *England*, to our selves: hear and tremble.

As for the sins of *Jerusalem* and *Judah*, I am sure we are as deep as they: Had I time to gather a catalogue of sins out of *Ezekiel*: you would verily think that he had received his visions in our City: the very same sins are as rife with us as with the Jews. You shal find them accused (if you read the Prophecie) of abominable Idolatry: gross Superstition: Corruption in the worship and service of God: horrible contempt of the Word: despising, mockin,

Per.

persecuting Gods Messengers: scorning at all goodness: perfidiousness, breaking their Covenants with God and man: Fearful prophanation of Gods holy Sabbaths: barbarous oppression: pride; luxury: fulness of bread: abundance of idleness: hardness of heart, and unmercifulness to the poor: there was then a strong Malignant party that with all their wit and strength opposed the Reformation endeavored by *Jeremiah*, *Ezekiel*, and others: and now what think you? *mutato nomine*: change but the name: for *Ierusalem* read *Normich*: for *Iuda* and *Israel* read *England*, and doth it not hold right? are not those sins, and many more, ours?

When the Lord saw that their iniquity was great, and their sin very grievous, he cryed unto them with a mighty voyce, for it was in the Prophets hearing: the voyce came from the Throne over the Temple in *Ierusalem*, and *Ezekiel* was by the river *Chebar* in *Babylon*: a voyce indeed that could reach so far: So loud the Lord cryed *O Wheel!* an O of Reprehension and admonition: O do not these abominations which my soul hateth: but they refused to hearken.

Do I know you cannot miss applying of it: hath not the Lord cryed in our ears by his sons of thunder? have not the faithful messengers of the Lord shewed the people their transgressions, and rebuked them sharply? Have they not discovered their dangers, and called them to repentance, saying O do not these abominable things which the Lord hateth?

Mark how God proceeds with them, when he sees they continue thorns, and briers, and scorpions, and rebellious, and an obstinate people: then with a stretched out hand from heaven he reacheth forth to *Ezekiel* a roll of a book, and when it was spread before the Prophet, he saw that it was written within and without: and there was written therein, *lamentations, and mourning, and woe*: he threatens dreadful destruction: he cries out Chapter the 7. *An end! the end is come upon the four corners of the Land: an evil, an only evil shal suddainly come*: and in this 10. Chap. The Execution is begun: the Angel scatters coals of fire about the City.

Do I would to God the Application were not so manifest as that none can miss it. We have continued a stiff-necked people: we have walked stubbornly, kicked at reprehension, and we have hated to

be reformed: and now the Lord hath scattered coals of fire about our Cities and Country: even the hot fire of war and contention; the coals of juniper blown up by the spirit of division: O the fire burns, the fire burns: poor *England* is consuming apace, and is like to be turned into ashes shortly. And here I cannot but set a hand to point at two remarkable Circumstances by the way.

Vcr. 2, 3, 7.

One is the Circumstance of the place whence the coals were taken: namely, *from between the Cherubims* in the Temple: to admonish that they were Temple-sins that kindled the fire of Gods wrath; contempt of the Word and Ministers; false Doctrine, Corruption in Gods Worship, Prophanation of the Sabbath, Sacriledge and Idolatry: nothing doth so much incense the Lord and provoke him to fury, as Temple-sins; Corruption in Religion and Doctrine.

The other Circumstance remarkable, is the person that takes and scatters the coals about *Jerusalem*: it's the man clothed with linen: who is described in the 9. Cap. ver. 2. & 4. to have a writers inkhorn by his side, whose office there was to set a mark upon the foreheads of them that mourn: which sure is none other but the Lord *Jesus Christ*: in the former Chapter you see him a protector, a Saviour: here in this Chapter he is a consumer, a destroyer: Christ first comes to seek and to save, to call sinners to repentance: but if they hearken not, then he changeth his work and he comes armed with flaming fire to execute vengeance upon all impenitent persons. O sad condition when Christs comes in anger against a people! then is ruine dreadful and unavoydable; when the Lord cries to us by his Ministers and calls us to repentance; as long as we hearken to his voice, we have Christ to plead for us: but when our advocate becomes our enemy how deplorable is our condition! I fear, I fear it is the man in white linen, that is now scattering coals of fire about our City and Country; and the Lord is departing from us. But yet before he departs from *Jerusalem*, he calls to it, *O Wheel!*

Isa. 66. 25, 16.
2. Thel, 1, 8.

Ezek, 9, 3.

The Lords departure from *Jerusalem* is by degrees: he doth not fly away in an instant: no, no, the Lord leaves them, as if he were loth to depart. Observe a little his motions. In the former Chapter Verse 3. The glory of the God of *Israel* went up from the Cherub to the threshold of the house: that is from the Mercy-

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Mercy-seat in the holy place to the door of the Sanctuary, ready to go out; and there the Lord tarries a while before he depart. In this tenth Chapter, verse 18. he removes a little further: *The glory of the Lord departed from off the threshold of the house, and stood over the Cherubims*: That is, he went forward to the East-gate of the great Court: on the top of that gate aloft were placed Cherubims, and there the Lord rested a while, before he went quite away. In the next Chapter, verse 23. he removes yet further; *The glory of the Lord went up from the midst of the City, and stood upon the mountain which is on the East-side of the City*; that is, Mount Olivet, and there he rests a while: But why doth he abide upon mount Olivet? Truly, some are of opinion that the Lord stayed upon the mount, to see the burning of the City, and to triumph over it: As did Nero, when Rome was fired, he gave him up to the top of a hill, and there did sing, and rejoyce at the spectacle. The Lord had often called to Jerusalem, and they had refused, he had stretched out his hand, and none would regard; therefore now he sits upon the Mount, and laughs at their destruction, and mocks at the coming of their fear.

Ezek. 11. 23.

Prov. 1. 24. 26.

But rather think, and hope, he staid awhile upon the Mountain, to be called back again. Before he went out of the City he cryed to them, *O Wheel! Oh Jerusalem!* yet, yet seek me, and I will be found of you; call to me, and I will return, and dwell with you.

Neither here can you avoid the Application: Doth not the Lord seem to be departing from England? But he hath not taken his flight all at once; he hath with-drawn himself by degrees: In the time of the late prelati-call tyranny and persecution, when the worship of God was corrupted, the faithfull Ministers of the Gospel silenced, all manner of popish, superstitious innovations obtruded; then God seemed to be gone to the threshold, ready to go out of England; but departed not.

When the Commotions, and concussions began between the two Kingdoms of England and Scotland, threatening the breaking of both. Then God seemed to be going still further from us; from the threshold out of the door; onward on his way from England, but yet he departed not.

When the bloody intestine warre began between the King and his Parliament, then the Lord seemed to be departing quite away; then

Nah. 3. 2.

then was the noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots : The horse-man lifted up both the bright sword, and the glittering spear, and there was a multitude of slain, and great number of car-casses, and the Lord seemed to sit aloft upon his holy Mountain, laughing at our destruction.

Ezra 10. 2.

But blessed be his holy Name, we find he is not quite gone ; there's a little stay of his judgements : I hope, beloved Christians, the Lord staves yet upon Mount *Oliver*, the Mountain of peace, and he expects when we should call him back again : *Yet there is hope in Israel concerning this thing.*

The Voice of God from the Throne hath called to us a long time ; *Oh Wheel ?* Now let us call to Mount *Oliver* : O Lord our God, Depart not from us ; let us call him back with our true and hearty repentance, with our thorough reformation ; with our tears and prayers : who can tell but God may yet repent and return, and turn away from his fierce anger, that we perish not ? Return, Oh Lord, to thy thousands in our *Israel*, and dwell amongst us again : *Amen.*

3. At the last, I come to the third and last Pair of O-s ;

to wit, the O of $\left\{ \begin{array}{l} \text{Calling :} \\ \text{Desiring.} \end{array} \right.$

And here I am to speak in the *Vocative case*, and to call every one to their duty ; to set every wheel on turning, and that for prevention of the dreadfull ruine threatned ; and as I go along, I cannot but make it the desire of my heart, that the word of God may take good effect : *O si ! ô uinam !*

1.

Joel 2. 12, 13.

And first in generall, I call to all the wheels ; what was spoken from the Throne of glory in my hearing, that I cry in the eares of every wheel, *O Wheel !* Turn, turn : for this is a word of command : yea, turn to the Lord your God with all your heart, and with fasting and weeping, and with mourning : and rent your hearts, be humbled for all your irregular, and preposterous motions ; and turn to the Lord by unfained repentance, a thorough reformation, a holy conversation, and newnesse of live : Let thy Spirit, Oh God, come upon all these Wheels : And O wheels roll, run *Sion*-ward ; let your eyes, your spokes, your rings all turn heaven-ward : *Oh that there were such a heart in them, that they would fear the Lord, and keep*

The Wheel.

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keep all his Commandments always that it might be well with them, and with their children for ever, Deut. 5. 29.

In the next place, more especially I call to the great wheels, to the heads of the people, to the Magistrates. As for those wheels, it is cryed unto them from the Throne of Glory: *O Wheels! Turn regularly in your proper Sphaeres: Judge you the people with just judgment: Scatter the Wicked, O let the great wheels turn over them: Let not swearers, and drunkards, and houses of drunkenness, and prophaners of Gods Sabbaths: Malignant Priests that begin to rake up their old Superstitions again: O Wheels have you not eyes? Do you not see what abundance there are of these? Why do you let them lie so quietly? O Wheels! turn over them: either mend them, or remove them, or break them.* In the 77. *Psa.* ver. 18. says *Asaph: the voice of thy thunder was בנלל in rota: in the wheel: so it is in the Hebrew: O wheels, let's hear the voice of thunder from you: thunder against this wicked crew.* And oh *Wheels! accept not persons: do justice to the small as well as to the great, Defend the poor and fatherless; do justice to the afflicted and needy: deliver the poor and needy, rid them out of the hand of the wicked.* Take heed what ye do, for ye judge not for man but for the Lord. I pray cast your eyes upon the Lords Throne: *Dan. 7. 9. The ancient of days did sit; his throne was like a fiery flame, and his wheels as burning fire.* Gods Throne moves upon Wheels: What's the meaning of that? It signifieth to us that God is the great King and Judge of all the world: he sits above, and by his powerful providence governeth and judgeth all things: But how? not immediately: he carryeth on his judgment by wheels: those wheels below the Throne, are Kings and Judges of the earth: by them God acts and executeth his judgments. O Magistrates! remember you are the wheels of Gods Throne: Oh that these wheels were as burning fire! that they would consume the wicked like dross, that their light might shine before men, that they would be hot & zealous for God: that they would move swiftly, turn with facility, count it a joy to do judgment: *O si! O utinam: would to God our Magistrates were all such.*

Finally, I come yet more close to the work of the day: and in the last place, I shall crave leave to speak the word to a particular wheel: the greatest of the wheels, the chief Magistrate new elected.

The Wheel.

I have observed of late years : the Preacher commonly hath directed his speech personally to the New-Elect; and given him a charge, or rather a word of Exhortation : I shal follow former Presidents : and so much the rather because the chief Magistrate, to whom I am to speak, lives under my charge : and also because my Text calls me to call particularly

O Wheel !

I will endeavor to dispatch all in a few particulars. *O Wheel !* drive prosperously. Be not offended that I set the Wheel a going to day ; I hope it will turn the better all the year after.

1. And first : *O Wheel !* it is with you this day as it was with the Wheel under my hand : Chap. 1. 19. it was *lifted up from the earth*, and so are you lifted up above your brethren ! Remember who it is that hath advanced you : even the Son of God that sits upon the Throne of Glory. *For promotion cometh neither from the East, nor from the West, nor from the South : but GOD is the Judge, he putteth down one and setteth up another :* Pla. 75. 6, 7. Be not impatient then under the great burden of Government that is fallen upon your shoulders, at your election: it was the Lord that turned all the wheels, and he scrued you up into this place of honor : do you submit to this dispensation : be thankful, and move swiftly, and zealously for that God who hath lift you up : *be a wheel of burning fire.*

2. *O Wheel !* be round, be round : *Totus teres atque rotundus :* a round is the embleme of perfection : as being every where equal and like it self : it is the fittest figure for motion, and the most capacious. The *Spheres* are round, the lights of heaven are round ; the heads of beasts indeed are long, and square, and corner'd : but the heads of men are round, and the wheels of Gods Chariot and Throne ought to be round : away, away with all unevenness : with all corners : every sin is as a corner, or a knob that will hinder the pleasant turning of the Wheel, be round *O Wheel !* be round : *be perfect as your heavenly Faather is perfect.*

Mat. 5. ult.

3.

O Wheel ! move and turn as my wheel doth here : that is, in the Temple. The care of Religion lieth upon the Magistrate, therefore honor God with your authority : *O Wheel !* with all your weight, turn over Idolaters, Hereticks, Blasphemers, Schismatics, Sabbath-breakers ; suppress them, and make much of them that fear

fear the Lord. Promote, to your utmost power, the service and worship of God : see that Gods poor be provided for ; and that Gods faithful Ministers may have countenance and maintenance. *O Wheel ! O Wheel !* never leave turning, and turn all wheels to bring more faithful and able Ministers into the City. Oh it's a sad thing, that there should be 36. Parishes within the Walls, and I think above half of them have no Ministers at all : and many of the rest have such Ministers as they had as good have none, perhaps better : Oh Wheel put on ; to settle Church-government, to settle the Union of Parishes, to procure Pastors for every flock ; to see the Sabbaths of the Lord sanctified : Honor God : for those that honor him he will honor. *O Wheel* lift up God, lift up Christ into his Throne, and the Lord will lift you up higher.

1 Sam. 2: 30.

O Wheel ! Be well shod : be courageous : how can the Wheel move long without shattering, except it have a good strake ? Fortitude, it is the strake of Gods Wheel. You are now Gods Special instrument, by which he doth his work of Justice and Government: go on boldly : fear not the frown of any, regard not the favor of any : In the name of God move with your own proper motion : I do not mean according to the dictate of carnal reason, neither that you should consult with flesh and blood : but that motion which the Law of God commands, and the Spirit of God suggests that's your proper motion : *O Wheel !* let not any hand turn you the wrong way. V. 10. it's said there was האופ ביהוד רותא *rota in medio rote* : a wheel in a wheel : a lesser wheel within, that turns the greater wheel as it pleaseth : and hath it not been so amongst our wheels ? Hath not this been a common word : who-soever be *New-elect*, we know who will be *Maio*r ? *O Wheel !* move with your proper motion: and fear not: the Lord will be with you as he was with *Joshua* ; He will not fail you nor forsake you : only be thou strong, and very courageous, that thou mayst observe to do according to all the Law which God hath commanded thee : turn not from it to the right hand or to the left : that thou mayst prosper whither-soever thou goest.

Josh. 1. 5, 7.

O Wheel move constantly : this is the description of the wheels, Chap. 1. 17. When they went, they went upon their four sides, and they returned not when they went: *O Wheel* run on in a good way and return not : commonly the motion of a Wheel is

The Wheel.

Rev, a. 19.

flow at first, and by degrees swifter and swifter : be you so : more and more active and zealous for the advancement of Gods glory and the publick good : grow better and better in your office : let your works be like the works of that Angel in the Revelation : *more at the last then at the first.* Oh what hopes have we had of many Magistrates at their first coming on ! in the beginning of their office how have the wheels rattled, how nimbly have they turned ! how forward and active have they been in reforming abuses, and doing for the good of the City ? but before their year hath come out, yea in a little time all our hopes have come to nothing: the wheels have flagged in their motion or turned the wrong way.

— *Amphora cœpit*
Institui, currente rota, cur uisus exit ?

The potter, says the Poet, went about his work as if he had intended to make a great and stately vessel : his wheel runs on and on ; at last out comes a paltry pitcher : why, what's the reason of this ? Many promise great matters before they come into the highest seat of Magistracy, and after they come into the place, they perform nothing at all : what's the reason of this ? Surely ambition ; they aspire to the Honor and dignity, they consider not the work and burden. I observe in the wheel, the spokes that are behind rise up heaven-wards apace ; and as soon as ever they are at the top, then down again as fast towards the earth: and truly just so hath it been in the wheels of our City: our younger Aldermen that are behind, and but coming on ; oh they carry themselves plausibly, and seem to grow up heaven-wards, they make a great profession, and promise much : at last they get up to the top, to the seat of the chief Magistrate : and then down again as fast ; they are as ill as who is worst ? *Oh Wheel !* go straight forth and return not : be constant : in a round ther's neither beginning nor ending ; it's every where and ever the same : be you so. Let it not, I beseech you, be said of you, as *Paul* sometimes said of his Galatians, *Ye did run well, who did hinder you ?* What made you stand still, or go back ? Begin well, go on better, and be careful to end best of all : *Oh Wheel !* be constant in your motion.

Gal, 5. 7.

The Wheel.

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6.

Above all, *O Wheel!* labour for the Spirit of God, else there will never be any right, or good motion: Chapter 1. vers. 20. The wheels were lifted up stately, and moved gloriously: whence was that? the Spirit of the living creature, that is, the Spirit of the living God, was in the wheels. The Spirit of the Lord comes upon *Saul*, and presently he's turned into another man; he whose business was to look after *Asses* before, is now fit to be a King. The Spirit of the Lord, is the Spirit of wisdom and understanding, it is the Spirit of counsaile and might, it is the Spirit of knowledge, and of the fear of the Lord. Let this Spirit rest upon you, and do not you suffer the temples of your head to take any rest till you have obtained the Spirit; be diligent in hearing the Word, that's the way to get the Spirit: when God speaks, he breaths out his Spirit to his people. Pray, oh pray for the Spirit, for your heavenly Father will give the Holy Spirit to them that ask him: *Oh Wheel!* this is my desire, and prayer for you, that God would fill you with his Spirit. *Ps!*
Quintam.

1 Sam. 10. 6.

Esay 11. 2.

To conclude: give me leave to speak to you all. *O yee Magistrates!* in the singular, *O wheel!* you are many wheels, yet be you all but as one great wheel. Endeavour to keep the Unity of the Spirit, in the bond of peace: Amongst Christians, especially amongst Christian Magistrates there ought to be so great concord, such a conjunction of minds, that they should be all as one soul, as one will, as one man. The multitude of them that believed, were of one heart, and of one soul, *Act. 4. 32.* At least-wise let the whole Court of *Al'ermen* be but as one engine: and let one wheel continually set another a going; quicken, encourage one another in love. Let all the lesser wheels joyn to the great wheel: All you inferior Magistrates, joyn together as one, to assist and help the chief Magistrate in the great work of government. I have heard former Mayors complain of the want of assistance! this spoiles all. A wheel, you know, if it be extreemly overpressed, it will squeak, and break; if you lay too much weight upon the chief Magistrate, it will wear him out. When *Jethro* saw that *Moses* did sit alone to judge the people, he sayes to him; *Thou wilt surely wear away, both thou, and this people that is with thee; for this thing is too heavy for thee, thou art not able to performe it thy selfe alone, Exod. 18. 18.* I beseech you therefore joyn all as one. *O that I could truly say to you all, be*

7.

Ephel. 4 3.

The Wheel.

you never so many *O Wheel!* Preserve Unity : which that you may do : remember it is the Unity of the Spirit : I tell you without the Spirit of grace you will never agree together. Behold *Ezekiels Wheels* : they have no axletree nor pin, and yet they joyn and keep orderly together, to bear and carry Gods Chariot : How comes that about ? the Spirit of God was in the Wheels, that held them together. If you will preserve Unity and love, labor to abound with the Spirit ; and with goodness : Alas if you have nothing but axletrees : I mean outward respects and relations to hold you together, you'l quickly split: the respect of kindred is an axletree, it may hold some of you together a while : feasting one another is an axletree, it may maintain good fellowship among you for a while : perhaps you gain one by another, you are helpful one to another, you are of a disposition, and merry together many times, these are axletrees, and may keep you together a while : but there's no enduring unity, no lasting love but that which is in the Spirit of Grace. In the second of the *Wheels* : the holy Ghost fell upon them : Ver. 3, & 4. and after that, *they continued together with one accord, and they were all of one heart, and of one soul* : *Oh Wheels!* the Chariot of this City ; all the great affairs of this Commonwealth are to be carryed on by you : there, fore joyn together in love : keep the unity of the Spirit in the bond of Peace : be all as one Wheel for God and for Government : It is cryed unto you from the Throne of Glory, in my hearing, *O Wheel!* That you may be thus is my hearty desire : for this I shall pray : *O fi!* *O utinam.*

See Num, 11.
16, 17.

I was about to break off ; but let me not forget ; it's a custom at this Solemnity, for those that make speeches, to present the *new-cloth* with an elcoughion, or shield, and in it some device or other, some *Embleme* ; which may hang in the Magistrates house all the year, as a memento, to hint him of some good thing, as oft as he looks upon it. Now what shall I present ? Truly I had some thoughts to have taken my *hieroglyphick*, out of the first book of the *Kings*, Chap. 7. Ver. 29, 30, 38.

It is a *Laver*, or a great vessell of brasle holding much water. set upon a substantiall base of brasle four-square : and upon the borders of the base graven, Lions, Oxen, and Cherubims ; and four wheels under

under the base to remove the vessell from place to place upon every occasion. Such a thing is a good Magistrate: a Laver to cleanse and purge both Church and Common-wealth: he must have a firm base of brasse; that signifieth the stability, courage, and fortitude requisite in a Magistrate, and he must have his four wheels, he must be apt to move from place to place; to go, yea, readily to run circuite, for the administration of justice.



But I will hang this aside, you may look upon it when you please in Gods book: I shall go no further then my text: out of that I present you with this Shield, or escouchion, the whole devise, a piece of *Ezekiels Vision*.

The field is a *Marble colour*, because the appearance was by the Temple-wall, the matter whereof was marble: the charge a *great wheel with twenty four spokes* joyning together in one *Nave*, and bound about with *one ring*, and in the strake *eyes* in stead of nails: the colour of the wheel a *sea-green*, Verse 9. the appearance of the wheel was as the colour of a beril יָרֵד which was the colour of the sea.

The *crest*; the head of a Cherub with the *wings*: and *four faces*: the face of a *Man*, the face of a *Lion*, the face of an *Ox*, and the face

The Wheel.

face of an *Eagle* : and over the crest above : (I dare not be so bold as to represent the Son of God sitting upon a throne but) the name *יהוה* surrounded with glorious rayes : and from that glory a beame of light darting down to the wheel, and in it the word :

O Wheel.

By that which you have heard, he that runs may read the meaning.

The Wheel represents the Magistrates ; the twenty four spokes the number of our Magistrates : the nave, and ring that bind them



together,

together, the unity that should be amongst them : the eyes the wisdom that should be in them, as also their care and vigilancy : The Sea-green colour minds them of the floating condition, and uncertainty of all worldly things : The field of the colour of the Temple wall admonisheth them ever to move in the Temple, to purge and reform the Church, to promote Gods worship and service ; to be ever hearing and praying in the Church.

For the Crest, that also speaks to Magistrates : the Cherub, or Angell with wings, minds them of a heavenly conversation, that they should be winged, and cheerfull in ministering justice, and doing the whole will of God : The four faces commends unto them four vertues requisite in Governours : The face of a man wisdom, the face of a Lion fortitude, the face of an Ox patience, and unwearied labour, the face of an Eagle, swiftnesse of motion, and heavenly-mindednesse by these creatures God doth his great and wonderful work.

And for the word, *O Wheel!* I hope you can read that : But I beseech you ; you, I say, whom God hath lifted up this day into the highest seat in this City : I beseech you mark whence the voice doth come : look upwards ; it comes from *Jehova*, it is the God above that gives the word of command to the Magistrate. Ever, ever in all your proceedings look upward, eye God, hearken to his word of command : what ever you do, have a word from God ; stir not, move not *O wheel!* except you have a word from the Throne of glory : and when God cryeth to you, stand not still, but turn, and be doing : and if you walk according to this rule, peace shall be upon you and mercy, and upon the Israel of God: The Lord hath honoured you, lay out your self to honour God ; be faithfull, and then I promise you another *O* ! an *O* of gratulation and exultation : At the great day of retribution, when the Son of God shall sit upon his Throne to judge the world, and to give to every one according to his work: Then shall the Lord say unto you, *O wheel!* thou hast turned very well, thou hast done worthily in thy place ! *Well done O thou good and faithfull servant, thou hast been faithfull in a little, I will make thee ruler over much, enter thou into the joy of thy Lord.* *O Wheel!* thou didst turn painfully in my service. Now rest, and shine like the *Berill* stone for ever.

Gal 6:16.

I was even about to stop here : but let me remember my self one word more, I beseech you, and then I cease: By wheels are chiefly meant reasonable creatures, that's apparent. Then welbelov'd Christians, we are all wheels, and then we must also all conceive, that the Word is cryed to every one of us in particular, from the Throne of glory, *O wheel ! To thee, and to me the Sonne of God cries O Wheel ! turn, turn ! God hath appointed to every one of us that are here in his presence a severall motion, to one he hath appointed one work, to another, another work ; one wheel he placeth in the Church, another in the Common weath : O let us all move in our severall Spheres according to the word of God. Not only Magistrates, those great wheels, in their places ; but let us Ministers in the orb of the Church move diligently and faithfully: Let us preach the Word, be instant in season, and out of season, let us reprove, rebuke and exhort, with all long-suffering and doctrine: let us watch in all things, endure afflictions, do the work of true Evangelists, and fulfill our Ministry: The Lord cries to us, O Wheels !*

1 Tim. 4. 2.

Eccles. 9, 10,

Let all the people move in their severall orbs, with all diligence it is cryed to the least wheel: *O wheel ! turn, turn, turn, do the work of God in thy place ; What-ever thy hand finds to do, do it with all thy might : Let the Master do his duty in his sphere, let the servant do his duty in his orb, let the tradesman do his duty in his calling : Let every one be ever turning, rolling, and acting in the duties of his generall and particular calling.*

Eccles. 3. 11. 13.

And let us not only do Gods work in our severall stations, but let us do it with readinesse, alacrity, and cheerfulness: Let's be all round ; the sphericall bodies are most apt to turn ; lay a perfect round ball upon a plain, and the least touch will make it roll. O that with the Prophet I could hear the rattling of the wheels, and the noise of the clapping of the wings of the living creatures, which expresse their activity and zeale in the service of God.

And let us be constant in our motion ; like the wheels let us run on, and not turn back till we have quite finished our course. The living creatures move, the Angels move, the wheels move swiftly, and shall we stand still?

To move us to this diligence and alacrity in the service of God, it is enough that we remember we are wheels: The Wheel as it must have a motion, so it must of necessity have an end of motion: God hath decreed just how long every wheel shall move: that is, from the day of our birth, to the day of our death; but how long that shall be, or how short, none knows, but he that sits on the Throne of Glory, and with the hand of his providence turns every wheel. This is certain; our motion still is neerer and neerer to the end: what a deal of our motion is spent since we came together into this place? *James* the Apostle calls the progress of our life, *ἡ τροχὸς τῆς ζωῆς*: the Wheel of nature: our life runs upon wheels: and none can stop them till our bodies roll into the grave: It is but a very little while we have to move: therefore let us hearken to the voice of the Apostle, *Gal. 6. 10. While we have time and opportunity let us do good.* *Hieroms* translation reads my Text, & *rotas istas vocavit volubiles*: the Lord called them swift-turning wheels: let us turn swiftly, for we have but a very little time to move. This is it which *Solomon* presseth, *Eccles. 12.* in the first Verse: he exhorteth to early turning: *Remember now thy Creator in the days of thy youth*: his argument from the brevity and uncertainty of mans life: the evil days will come shortly: the Sun, Moon and Starrs will be darkned: the keepers of the house shall tremble, and the strong men bow, and the grinders cease: man posteth to his long home: shortly the golden bowl shall be broken, and the pitcher shall be broken at the fountain: and Verse 6. *The Wheel shall be broken at the Cistern*: and what is the meaning of that? I shall shortly tell you what I conceive, not condemning other mens judgments. The Stomack is the Cistern: All the parts and members of the body are the wheel: the blood, that (as judicious Physitians tell me) keeps a constant circular motion in the body, wheeling about continually, whilst a man liveth: as the wheel draweth water out of the well, so the several parts and members of the body draw nourishment from the stomach, which is conveyed by veins and arteries as by the rope and bucket: the wheel is broken at the cistern, when nature ceaseth to do her offices, and man dyeth. Oh then dearly beloved Christians!

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and! *oh wheels!* let us turn speedily to the Lord our God: let us abound in the work of the Lord with all zeal and sincerity: let us give all diligence to make our calling and election sure: for we cannot tell how soon the pitcher shall be broken at the fountain, and the wheel shall be broken at the cistern: Then shall the dust return to the earth as it was, and the Spirit unto GOD who gave it.



FINIS.

FINIS

Missa In G. d. 1750

Robert / 1741

with / 1741

with / 1741



Robert Welch

Robert

Welch